



NINETEENTH YEAR OF PUBLICATION

CHURCH MANAGEMENT

Gradatim

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

We rise by the things that are 'neath our feet;
By what we have mastered of good and gain;
By the pride deposed and the passions slain;
And the vanquished ills that we hourly meet.

Wings for the angels but feet for men!
From the weary earth to the sapphire walls;
But the dream departs and the vision falls,
And the sleeper wakes on his pillow of stone.

—J. G. Holland

JANUARY, 1943 - - -

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By Earl Riney

If you play with sin it will soon put you out of the society of decent people.

* * *

Defeat should be nothing but education; it is the first step toward something better.

* * *

Statistics kept by pastors show that more people are ill on Sundays than the total for the other six days.

* * *

Still waters run deep or are stagnant.

* * *

He who builds no castles in the air, builds no castles anywhere.

* * *

Your world is where you can do most good and where your abilities can be mustered for the greatest variety of services in as many directions and in as thorough a manner as is possible.

* * *

The longer one trains and prepares, the mightier is one's strength. Honest effort is eternal.

* * *

Life is full of endings, but every ending is a new beginning.

* * *

Greet the new year with a cheer!

* * *

Get your directions before you start for the new year.

* * *

There was never a time like the new year to square yourself with God.

* * *

To live without faith is like driving in a fog.

* * *

Let me but live my life from year to year with forward face and unreluctant soul.

—Henry Van Dyke.

* * *

New Year's Day—A milestone on the way to eternity.

* * *

Life for the most of us is a continuous process of getting used to things we hadn't expected.

* * *

The lazier a man is, the more he intends to do tomorrow.

* * *

A New Year—a new life, new opportunity, new purpose, new power.

* * *

God is in every tomorrow.


* * *

Never cross a bridge until you get to it and then if the bridge is washed away, swim across.

* * *

Wherever you put fun, there you germinate health, achievement and power. The biggest doers are the ones who get most fun out of work and who put the most fun into their work.

Tarbell's



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THE EDITOR'S DRAWER



Tendencies in Church Finance

For many months we have been telling our readers that church incomes were bound to go up. When presented in conferences the statement has always been contested. Precedent is for it; emotion insists that taxes will eat up all income so there will be none for the churches.

Now that we are actually in the tax period the prophecy seems to justify itself. As the churches go into the new year most bodies report increases in giving both to the local church and to missions.

Compared with the increase in national income the gain is not compelling. But, in one denomination, it reaches \$2.00 per capita which is a big increase.

Churches which have a message for today can safely trust on financial support for their work, despite taxation, war restrictions and other necessities.

William H. Leach.



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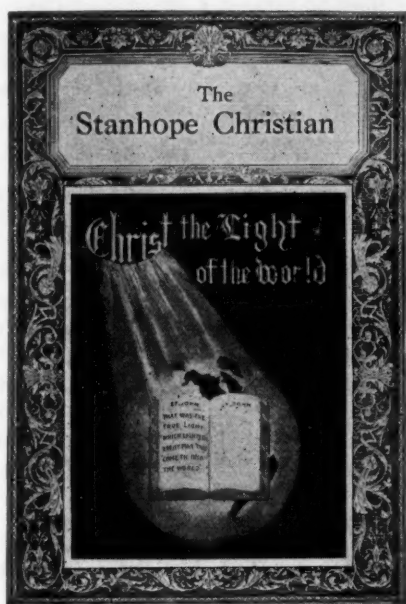
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In order to encourage and draw upon the skill and craftsmanship of the great number of able and promising writers who have not as yet published a book-length manuscript, Abingdon-Cokesbury Press is sponsoring a prize contest open to such writers alone. An outright cash bonus of five hundred dollars will be given to the author whose manuscript is adjudged the best among those submitted, and in addition the author will receive all the regular book royalties from the sale of the prize-winning volume.

The following rules will outline and determine the contest:

- 1) Each manuscript submitted must be written by one who has never before had a book manuscript published.
- 2) No fiction and no poetry will be considered, and, while there is no definite limit as to subject matter, it must be remembered that this manuscript will be published by a religious publishing house.
- 3) Each manuscript submitted must be not less than 40,000 words in length and be typewritten, double-spaced, on one side only of white bond paper, approximate size 8½x11 inches or 8½x14 inches.
- 4) Each manuscript must be accompanied by an entry form which the publisher will supply to those requesting it.
- 5) Manuscripts must be received by the publishers not later than May 31, 1943. The announcement of the prize winning manuscript will be made on September 1, 1943. Manuscripts will be adjudged by the Editorial Staff of Abingdon-Cokesbury Press.
- 6) Manuscripts which do not win the award, but which, by reason of their excellence, are adjudged worthy of publication, will be published by Abingdon-Cokesbury under the usual royalty arrangement with the author. Such manuscripts will take their place on the Abingdon-Cokesbury list and be nationally advertised and marketed with other Abingdon-Cokesbury books.
- 7) Manuscripts will be carefully safeguarded while they are in the possession of Abingdon-Cokesbury Press, but the publishers cannot be responsible for lost manuscripts. Those not accepted for publication will be returned.
- 8) The publishers reserve the right to withdraw the award should no manuscript submitted be adjudged worthy of it.

Contestants should write to ABINGDON-COKESBURY for any further information; also, for the entry form which is required with each manuscript submitted. Address BOOK EDITOR, Abingdon-Cokesbury Press, 150 Fifth Avenue, New York, New York.

Ministerial Oddities

Collected by
Thomas H. Warner

"Where judgment has wit to express it, there is the best orator."—Penn.

Wit was one of the most striking characteristics of Charles Haddon Spurgeon, the great English Baptist preacher. A schoolmate said: "About half-a-dozen boys, who lived at some distance from the school, used to carry their dinners and eat them in the schoolroom. Spurgeon was one of these,

and it was his usual custom, while eating his own dinner, to be turning over the pages of a joke or riddle, or anecdote book in search of something to amuse the rest. . . . The playground was never Spurgeon's forte, play of the intellect was his delight."

One day, while dining at the house of a friend, Spurgeon said he once lived three months on nothing but milk. He was asked, "Why did you have to do it?" He replied, "Ask my mother."

Dr. Wright said: "His sallies in the garden were sometimes inimitable. 'Are you ever troubled by these sinless peo-

ple?' he said to me one day. 'We have a nest of them here, and the craze has got in among the gardeners. I called up my three gardeners on Saturday week, and said to them, 'I have been observing you for some time. You come late and go early, and in the interval you spoil my shrubs. I don't want your services any more. I will have my garden attended to by sinners for the future.' And he added quietly, 'I have now three sinners, and they are doing my garden beautifully.'"

* * *

Spurgeon said: "At one of our closing meetings at the college, before the brethren went away for their vacation, I said that I was a poor man, or I would give every student a present, and I told them what I would have selected if I had been rich. I remember one brother to whom I said that I would give him a corkscrew, because he had a good deal in him, but he could not get it out. 'As to you, my brother,' I said to another student, 'I should give you a sausage-stuffer, for you need to have something put into you.' There was one friend to whom I should have liked to present a canister of Chapman and Hall's gunpowder. He was to have two pounds of it, and some one was to set it alight exactly at the second head of his discourse."

* * *

A young man with intellectual pretensions, who had been reading Herbert Spencer, was in the company of Spurgeon. He said, with a touch of pride, "But I do not belong to your school, Mr. Spurgeon. I should inform you sir, that I am an agnostic." "An agnostic," replied Spurgeon, "that is Greek, is it not?" "I believe so," said the youth. "Of which," continued Spurgeon, "the Latin equivalent is ignoramus, is it not?"

* * *

A schoolmate related this incident. "Spurgeon was always top boy of his class, in fact, top boy of the school. Once only, I remember, he lost his place in class, and lost every place, until he reached the very bottom. In vain did his teacher remonstrate with him, he was at the bottom and couldn't get away. At last it occurred to the teacher that perhaps the fire near the bottom of the class might have something to do with it. It was a very cold day, and the top of the class was close to a drafty door. The teacher reversed the class, making the top by the stove. Spurgeon immediately brightened up, not a chance was missed of getting up, and he was soon back in his old place at the top."

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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JANUARY, 1943

National Day of Prayer

BY proclamation of the president of the United States, New Year's Day, Friday, January 1, 1943, is a national day of prayer. During the history of the nation but seven days have been so designated.

Three times during the Civil War Abraham Lincoln called upon his fellow country men to bow in prayer to Almighty God.

During the first world war Woodrow Wilson set aside one day in 1917 and one in 1918 for prayer.

Franklin Delano Roosevelt has, to date, designated four such days of prayer. Earlier dates so selected were January 1, 1942, September 8, 1942, and November 26, 1942.

Cleveland Meetings Mark Turning Point

THE churches know that there is a war in the world. They know that the war has been pressed upon a world by a totalitarian, vicious and unchristian philosophy which threatens the life of justice in the world. This knowledge has not always been audible. While the world has burned churchmen have stood aside muttering to themselves. The Cleveland meetings of the various denominational agencies mark the turning point. The churches now know that the world is at war and they know that righteousness is on the side of the United Nations.

On another page we are publishing statements of two meetings. The first is that of the bishops of the Methodist church. There is no longer hesitancy here.

"We pledge ourselves to the destruction of this brutal and unwarranted aggression and for the preservation for all mankind of the sacred liberties of free peoples."

Those are positive words.

The statement of the Federal Council of the Churches of Christ in America likewise is strong and firm.

We like this:

"The triumph of the Axis powers, according to their own definition of their objectives, would mean a deliberate effort.

"1. To subject every realm of personal freedom to the tyranny of the state;

"2. To substitute the arbitrary decisions of a dictatorship for an ordered regime of law and justice;

"3. To establish the domination of an alleged master race in place of a democratic fellowship of races;

"4. To deprive free nations of their own governments and make them vassals of a supreme military power;

"5. To exercise such an exclusive control over the education of youth as to impose the entire totalitarian philosophy upon them.

"Such avowed aims as these are not merely un-Christian; they are positively anti-Christian. They frankly repudiate the best elements that Christianity has contributed to the shaping of civilization. If such aims should now become fortified by the military victory of the Axis nations, the result would be an incalculable setback to those who seek Christian objectives."

Praise the Lord and pass congratulations. Churches have become realistic. War is hell. But it is a hell which those who are morally conscious cannot avoid. God is with us. Perhaps for a time like this it was said: "If I make my bed in hell, behold, thou art there."

With His Head in the Sand

(A Contributed Editorial)

OUR apologies to the ostrich! We were told for years, in fact since childhood—and so often that we believed it—that the ostrich stuck his head in the sand when he did not want to face the facts. Now we are assured by competent ornithologists that this is not true. In reality it is a libel on a very remarkable bird. Our long-legged biped never did such a foolish thing.

Metaphorically, it is true that humans do stick their heads in the sand. They decline to face situations which are taxing, puzzling or disagreeable. This is by no means a new trait. On the contrary it is one of the oldest char-

(Turn to page 58)

The Feast of First Fruits

by Sidney W. Powell

This is an experience article which has the virtue of evangelistic passion. First fruits for the kingdom is the theme. The author is the minister of the First Baptist Church, St. Paul, Minnesota, and author of "Where Are the People?"

THE term priority has become a household word in these days of war economy. But what about priority in the kingdom of God? Every Christian is probably familiar with the idea that the disciple of Christ is to seek first the kingdom of God. How can one become realistic about seeking the kingdom? We shall seek the advancement of the kingdom as earnestly as others seek riches, fine clothes and palatial homes. That seeking lays upon us the obligation of stewardship or tithing, for the kingdom is promoted as we support its program with our gifts. Yet is not one of the major problems of stewardship that of priority?

When shall we, in recognition of our stewardship, apportion God's share of our income? Is it to be a tenth of what remains after all expenses have been met and expenditures made? How much will there then be for the vast program of the kingdom? The Lord's work cannot be supported on the left-overs of his people. Worshipping God with the residue is not seeking first the kingdom. Priority means being first in rank, place or time. Writing to the Colossians, Paul says that it is God's purpose that in all things Christ should have the preeminence. Preeminence means first in rank. If Christ is to be first in rank, then he should be first in time. This is the crux of the matter of stewardship. Preeminence demands priority. Some plan should be devised to help Christ's people see the need of putting their obligations to him first. The Bible is our best source of both inspiration and methods of practical procedure. The Israelites made a beautiful ceremony of offering "the first fruits" to God. When they came into the promised land they brought "the first of all the first fruits of the earth" into the house of God. The priest took the offering of the first fruits and set it before the altar. When the offering had been made the people declared before the Lord, "I have brought away

the hallowed things out of mine house. I have not transgressed thy commandments, neither have I forgotten them. I have not diverted any part of the Lord's tithes to other uses. I have not used any part of it for myself, nor paid for funerals out of it. But I have harkened unto the voice of the Lord my God and have done according to all thou hast commanded me."

If we do not obey the command of God in Exodus, "the first of the first fruits of thy land thou shalt bring into the house of the Lord, thy God," the kingdom is not likely to be well financed, for if the tithe is not paid first it is not likely to be paid at all. If on the other hand, our stewardship is focal rather than marginal, primary rather than secondary, then we shall make out the first check, after depositing our salary, or lay aside the first portion of our pay for God.

I suggest that the New Testament churches observe the Feast of the First Fruits as the people of God did in the Old Testament, in order to give the kingdom the priority it merits in their lives. Perhaps it would be well to follow the plan of a three-months adventure just as we have in the past in pledging the people to tithing. If they put God to the test for that period of time, they will probably never return to the old slipshod methods.

Why not use a card like this:

This gathers up the ideals of stew-

ardship or tithing and insures honesty with God by establishing the practice of presenting the tithe to God before it is dissipated.

If one is to pay God's portion first it becomes necessary to determine what that portion shall be. The reverse side of the First Fruits card might be set up in this way:

What Is God's Portion?

In recognition of my stewardship I shall contribute the portion of my income indicated below to the work of God's kingdom. Check which.

50 %	10 %
25 %	5 %
	2 %

Then thou shalt say before the Lord thy God, "I have brought away the hallowed things out of mine house, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them:

I have not eaten thereof, but I have harkened to the voice of the Lord my God, and have done according to all that thou hast commanded me." (Deuteronomy 26:13-14)

(over)

One church that succeeded in greatly increasing its income for the total program of the kingdom through celebrating the Feast of the First Fruits sent all its members copies of the following letter received by the pastor from one of the members.

"This letter to you, dear pastor, is from a member of a family of your church who has been tithing 'on the sly' for about three years—I thought perhaps you might be interested in the reactions of one who stepped off the brink into the hitherto unknown field of tithing. Our family began to tithe when the pastor suggested that we place it on trial for a period of three months.

"First of all let me say we have never missed the money, and, although we are still financially 'muddlin' thru,' we certainly have no less, nor any larger bills confronting us than we had when we began. Rather, a check of our worldly goods finds us better off than we were at that time—our home is more comfortable, the children's clothes a little better—and our car a newer and swankier model than we had at that time. We still have to do much on faith, as often we can't see our way ahead—but how much more fun it is to do it on FAITH than on WORRY, the method we formerly employed. A dear old lady friend of ours, who has tithed for

The Feast of First Fruits

First Baptist Church

A Three Months Celebration

With the purpose of putting Christ first in my whole life I gladly join my fellow members of the First Baptist Church in the Feast of First Fruits.

During these first three months I will set aside the first part of my income for Christ and the church, remembering my heavenly Father's purpose for his Son, "that in all things he might have the preeminence."

Name _____

Address _____

(over)

years, once said that if you tithe, the Lord, will bless the other 9/10s so that it will go farther than the whole used to. It sounded like queer figuring, but now we know she was right!

"One thing that is often overlooked in explaining the principle of the tithe to those who have never tried it, is the joy there is in it. The balance of our income goes to stuffy old bills of coal, groceries, clothing, doctor and dentist bills, with a very small per cent being spent for recreation or luxuries. The one-tenth is where the fun comes in! We have such fun deciding who is to get some of our attention after the largest part is given to operate our beloved First Church. What a thrill it is to picture at least several little Chinese tots, who had perhaps been nearly starved, now looking plump and rosy because we have sent rice to them. Or perhaps it is a Chinese student laboring under most difficult conditions whom we have helped. We fairly leaped with joy to read in the newspaper that \$1.00 will do the work of \$20.00 in Chinese money. A hasty computation of the \$12.00 sent to the United China Relief sent us soaring with the thought that we had actually sent \$240.00 worth of comfort over there. Then, too, it is fun knowing that we have had a part in Chester Strait's securing burros for his work in the Chin Hills, and in assisting him to publish the Bible in the Chin language for the first time, in contributing to the organ fund at First Church, to the Old Folks Homes, the Gospel Mission, the Sunday School Association, the Community Chest, the Red Cross, the Salvation Army, Christmas seals and other worthy charities. Occasionally we have been able to send small sums to worthy folks anonymously to cheer them over the humps a bit.

"For many years I yearned with a secret passion to possess beautiful furniture. Ours is shabby and worn, but had we purchased the most luxurious kind when we were first married it would be shabby now—we've been married that long a time. I am sure, however, that had my dream of gorgeous Duncan-Phyfe or Early American furniture for our home been realized, it would not have provided a fraction of the joy we have had in thinking that this small portion of our earnings—one-tenth—has taken the wings of the morning and gone to many parts of the world bringing relief in some small measure at least, to many burdened hearts.

"What started out to be a duty done for the sake of our God has become the greatest source of joy in our lives. Isn't that always the way?"

Affectionately,
Just One of the Members
of First Church.

Other letters were sent the members prior to the day in which the Feast of the First Fruits was celebrated. The day was well publicized, stewardship urged, and the importance of standing by the church in the crucial days which are upon us strongly stressed.

When the congregation came into the sanctuary on the day of celebration they faced a golden altar some three



SMALL CHAPEL ADDS TO WORSHIP PROGRAM

We have had occasion to publish pictures of several most attractive small chapels. Here is another picture. The story which should accompany it will have to follow. In some way the picture became separated from the text and we need identification for it. We shall be glad to have our reader who originally sent it to us supply the missing data for the next issue. Or perhaps, some reader can help us to identify it.

feet square made especially for the occasion. At either side of the altar stood six-foot candelabra with seven burning candles and back of the altar a cross of crimson electric lights. At the close of the sermon, an earnest appeal for sacrificial giving of the firstlings, the pastor and his family approached the altar and laid their pledge cards upon it. They were followed by the deacons with their families, the trustees and theirs, then the church officers and the choir. When the latter organization had laid their gifts on the altar they ascended the pulpit stairs and stood at either side behind the altar. The picture was such as one would never be inclined to forget. The golden altar, and the crimson cross in the center flanked by the white-robed choir with the candles flaming before them, while the congregation, singing appropriate hymns, came forward in a long procession laying their First Fruit pledges on the altar.

The largest total pledge the church had ever received in one day was made

that morning. The plan, so simple and so scriptural, had captured the imagination of the people. That particular church had usually been satisfied to pledge about 1200 dollars less than their budget year by year, a deficiency that created a sizable deficit to be faced by the board of trustees month after month and year after year. This year the church went a considerable way over its budget so that there is a balance instead of a deficit month by month. The people are paying their pledges and paying them on time, because instead of paying their other bills and spending what they wish on themselves, then paying their church pledges if there is anything left over with which to meet them, they have pledged to make their first payment after receiving their income each week or each month a sacred seeking first of the kingdom of God, an offering of the first of the first fruits, that Christ their Lord may have not only the preeminence but the priority which is his right as the Lord of their lives.

GOD'S JUDGMENT

During all the years of the first World War one was constantly hearing the question, "Why has God let this happen? If he is good, why doesn't he stop it?" I should like to enter here a single pertinent observation. Since the beginning of the second World War I have never heard that question asked. We realize only too well, and with bitterness, that the present tragic facts are our own fault. They are the direct result of the vengefulness, the hatreds, the fear, the stupidity and the sheer laziness of ourselves and our contemporaries. We have no one but ourselves to thank or blame for the clouds in history which have now returned again after the rain. We have brought the second World War on our own heads. Our liberties are real, our freedom of opportunity to make a better world was in 1918 unlimited. But we were too angry, too unforgiving, perhaps too tired to rise to the occasion. We are under no necessity to charge this latest revival of man's inhumanity to man against God. We have grown up in the last twenty years a little nearer the moral majesty of Lincoln's Second Inaugural, and find no cause in the grim present fact to challenge either the justice or the goodness of God—that God whose judgments in the history of a nation as a whole are true and righteous altogether. From *What We Mean by Religion* by Willard L. Sperry; Harper & Brothers.

"THOU SHALT NOT KILL"

Thou shalt not kill. In its original meaning this injunction probably had reference to the destruction of a tribal brother, but its true significance only becomes more apparent as civilization grows more complex. We have a hundred ways of killing men of which our fathers never dreamed. We can poison them by polluting the water system. We can starve them by food adulteration. We can murder them in unregulated street traffic. As we multiply points of contact in a complicated civilization we multiply sources of exasperation. Each age must write its own bill of particulars under the general injunction, "Thou shalt not kill." I would print the words on the license tag of every automobile. I would put it in the charter of every public service corporation. I would gather together the nationalistic slogans of all the nations and I would write over all of them, "In the name of these, thou shalt not kill." Arthur E. Holt in *Christian Roots of Democracy in America*; Friendship Press.

Supplementary Work for Ministers

by A. M. Gottschalk*

Man power is scarce in wartime. More and more we learn of ministers doing supplementary work. We publish this experience in hopes that it may stimulate others to give us the impressions of any experiences they have been having.

FEELING that my experience may be helpful to other pastors, particularly those in small churches in industrial centers devoted at the present time to war work, I want to share an aspect of my life for what it may be worth. The church I serve is located on the north side of town, which is the residential-business section, and overlooks the home plant of the Bethlehem Steel Company on the south side of the Lehigh river. It is one of the smaller churches of town, having a membership of 180. Its present salary of \$1500 per year represents an increase of \$300 per year over a year ago when I came to this church as its pastor. The membership had dropped down to 156. It was a typical run-down city church.

During the vacation period this summer I secured employment in town as a presser in a dry cleaning store a block away from the church and parsonage. After working the two weeks of the vacation the other regular presser was drafted for the army. I made the discovery that the proprietor of the store had already given two men from his employ to national service. He had seen service himself in World War I. Other available men for the job were employed at the steel plant. Operators on Hoffman presses, a job I had learned during summer vacations while going to college, were greatly needed in the Lehigh Valley. Accordingly I continued to work for a few weeks more. An arrangement was made with the proprietor to get time off for funerals and special engagements, and as parish duties multiply to have several afternoons a week free.

What is the attitude of the officials of the church? From the moment the families of the church learned that I was working during the vacation the reaction was uniformly favorable. As the knowledge spread and as time went on the feeling was the same. And when the request was formally presented to the official board for the privilege of continuing at this type of employment, the sentiment was unanimous that I should proceed as long as it did not interfere seriously with parish duties.

*Minister, St. John's Evangelical Church, Bethlehem, Pennsylvania.

Let it be stated that the men of the church represent the working group. There are no professional men in the congregation. Here are a few vocal reactions of the men: "It is a wholesome experience to see life from another angle." "It is more honorable to work and pay one's debts than to have a dull conscience about one's debts." "You are to be commended for your spunk." "Well, if our minister can preach sermons like he preached last Sunday, and work at the same time, I say 'Let him work'."

Needless to say, my own personal contributions to the work of the church have increased proportionately. We have our coal bin filled, and paid in full. We have some school loans yet to repay, and now we are in a position to clear them soon. For the past five years we have not been able to do much on these loans due to a very restricted income and high traveling expenses. Coming to Bethlehem we disposed of the car, a necessity formerly, but now not required. The income from renting the garage was ours. Since the parsonage is large, we have been able to rent a room to a congenial defense worker, thereby helping in the war-effort by helping the worker. We have a family of two children under five years of age.

ASKS FAMILIES TO ENCOURAGE SERVICE MEN TO CONTACT CHAPLAINS

In accordance with requests from chaplains in the field, Dr. A. W. Gottschall, national director of programs in army camps, naval and air bases for the National Conference of Christians and Jews, urges families with men in the armed services to write to the men and encourage them to contact their chaplains. Service men should be assured by their families, says Dr. Gottschall, that "the chaplains are their best friends."

Chaplains will welcome this advice on the part of parents and wives, and will be able to render greater service, Dr. Gottschall declares.

Past Fifty - - Want a Church?

Here is a genuine experience of a minister, past fifty years of age, who wanted a new pastorate. Contrary to general expectation he made an advantageous move. The author has been on our subscription lists for years; the editor knows him personally. The name is not used for obvious reasons. But if any man of mature years wishes additional information regarding the technique used we shall be glad to give him the name and address of the author.

MOST replies to inquiries about vacancies and possible contacts brought the reply: "Yes, there are vacancies, but they will consider only men under forty, forty-five." Or, in talking it over with other ministers, "the records show that after forty-seven ministers lose their standing in financial returns." If my observations and experience are typical I believe there are many ministers who are serving churches beyond the time when they are wanted, and who might profit both in personal experience and enriched service if they could be encouraged to believe that their "most productive years" are not in the past.

In attempting to help some of our friends as well as in reviewing our own situation I confess that we were at times discouraged and tempted to an attitude of "defeatism." It looks very much as though many church leaders are looking for either a scapegoat or a superman, or both. This may have been because some of the men we tried to help were forced out of churches by pressure groups or by conditions beyond their control. I shall make no further comment, but pass over certain discoveries in the regions of seminary competition, conflicts between fundamentalism and liberalism, misunderstanding of officials by the laity. I want to bring out of my experience certain suggestions as to what any man can do about it for himself. I believe that the spirit of "defeatism" grows out of the inability or unwillingness to learn how to "sell oneself." A course on "how to get a job" would help some ministers even during this period of increased vacancies and war boom. I found it a bit too much to expect that church committees were in the "upper rooms" praying! Rather they were out looking for likely men to fill their pulpit or were in bewilderment trying to pick out of dozens and scores of letters a possible leader. Most committees are made up of business men or women who have to go after what they want and carry this

spirit over into their church work. I believe it was this spirit rather than my ability to write letters that brought replies from most men or committees contacted. Even if one has ability to write an interesting letter it is better to make personal contacts as often and as soon as possible. I do not know how much modern churchmen believe in the "call" of the minister to his work.

After these general reflections permit me to share with you a few highlights out of this recent experience. For this was the first time in our career as a pastor that we found it hard to secure a hearing. First of all, I found that the attitude of honesty and frankness was better than evasion and silence. My friends thought I was a bit venturesome when I told my church leaders that I was going to move when the way opened, and that it was difficult for a man past fifty to secure a hearing. Whether it was the honesty, their relief in knowing that I was not going to stay on and on . . . or human interest in the plans and problems of our fellows, I do not know. But we finished our work and made the change in the spirit of fellowship and cooperation.

To any man who believes his entrance into the ministry was because of a "divine call," and that he is serving under divine guidance, the matter of a change of pastorates is not just up to his ability to "sell himself," but

part of the very meaning of life. It goes down to the hidden springs of personality and service. If there are other kinds of ministers I have no message and this will have no meaning for them.

Of course I was forced to consider whether those earlier convictions did not grow out of a youthful enthusiasm or a narrow understanding of what was involved in the calling, or an overconfidence in one's ability. Under the heart-searching experience of honest prayer and devotional living with this matter uppermost came the realization that we had been guided and had been used of God. This was in spite of a humbling realization that we had also failed in devotion and understanding in our public and private ministry. Any decision in life is important; how much more one which involves service to the deepest and eternal in the lives of individuals and families.

I had always found that a change of pastorates was a crisis. How much more is this true in middle life and during such times as these. For I do not believe that the attitude of churchmen towards men of experience is normal, but grows out of a misunderstanding of what constitutes leadership in spiritual things. Whether my observations that fundamental and Bible-centered church committees were more considerate of age than the others is proof of this I do not know.

This crisis brought our family into closer fellowship. It is my belief that divine guidance involves what might be called a combination of circumstances, just as a combination safe requires the proper relations of the tumblers. I mean by this that when inner convictions, family councils, friendly advice, providential movements and ad-



Ministers and Wives Past Fifty Will Find This Story Encouraging

verse conditions and even opposition, combine towards an end, the way will open. This became such a conviction with me in this crisis that we even dared to refuse to consider several openings because the above combination was not complete. With us it was a matter of maintaining certain standards of income and even a larger ministry . . . if one is able to judge this.

Son Recommends Father

One of the most helpful and encouraging parts of this experience was within the family. The son, who is a seminary and university student, learned that a certain church in one of the eastern cities had written me because of the interest of a mutual friend. He wrote this committee a letter of recommendation. He suggested that his twenty-five years under my pastorate should have some bearing on my ability and position. In this he predicted that because of continued education, changed attitude toward youth because of studies in counselling and mental hygiene, and a wealth of experience, I was able to offer a leadership beyond that of youthfulness. That church did not call us, for which we are thankful! However, a cordial letter from the committee and a word to a mutual friend that "when a church prefers youth to experience what can a committee do?" indicated that we were at least alive and able to make an impression on a "sensible committee"!

We had the interesting experience to discover that every church who heard us wanted to give us a call. This I believe came out of the influence of the following factors on our personality and spirit: These are first of all, *an adventure in prayer*. Out of this came a heartsearching and a "renewed commission." With us it became either an open door into a continuation of a ministry of the grace of God, or a denial of the spiritual forces which we at least had believed controlled life. A dangerous situation? Yes, but one I believe many a man in middle life faces . . . "the destruction that wasteth at noonday." I have a training in business and could return to it, at least during these days of war work. The door was opened, and in a way that indicated that the Eternal is interested in the problems and plans of his children.

I had a physical breakdown after the first World War. I have over the years, because of that experience, taken up daily systematic exercise and regular outdoor recreation. In our case this was gardening and fishing. This had kept me as fit as during the days of athletics. The fact is I believe that a Christian worker should be what

someone has called "God's athlete." A dynamic message must be backed with a live medium . . . especially when your public addresses are of the extemporaneous type. I notice that the blanks furnished by presbyteries and associations for pastors to fill are increasingly adding the question: "What have you done in continuing education or graduate work?" The fact that during the past ten years we had attended a number of institutes, had taken courses in the line of our educational interests, and had taken time out to attend conferences in fields of interest to any man dealing with the lives and hopes of human beings, was of great help. This was not only in our own morale, but also in assuring church committees that we had what they needed and wanted.

Last, but not least, in this recital of experience is the fact that we found our opening while trying to help a brother who was in need. My family for several months teased me by charging me with having more interest in the welfare of others than in my own problem. My reply was, "It is my job to serve others, God will take care of

me." This I believe to be the divine order. Even Saul "found a kingdom while looking for his father's asses."

In closing permit me to recommend several books I believe will be helpful to any brother who is facing, or about to face, a crisis in his life and ministry. One is *Methods of Religious Living* by Weiman. His chapter on this is worth the price of the book. Another is the recent book by Dr. Wm. H. Leach, *The Making of the Minister*. I heartily recommend this to any man who would review his ministry and renew his commission. A recent book by Dr. Fritz Kunkel (and all his writings) written in collaboration with Roy E. Dickerson, *How Character Develops*, has a message for any crisis. I have found his "We-Psychology" most helpful and Christian. This will search the heart and work of any honest man who dares to submit himself to its revelation of life's subterfuges. It will also give the clew towards an enriched ministry and a more abundant life. It is my conviction that "middle years" may become the most productive years if we pay the price.



The Ministry of Color

by Elbert M. Conover

Interior decoration is a vital subject with churches. While each church should be studied by some competent person before colors are decided, this article gives much helpful general information. Mr. Conover, the author, is the director of the Interdenominational Bureau of Church Architecture.

GOD never intended that the sanctuary for his worship should be drab, ugly, or depressing, or he would never have created the glory of the sunset, the color of the sky, the land, and sea—even the desert is rich in color. Color—animate, pliable—can do marvelous things. It can make a room appear larger or smaller, cooler or warmer. It can lower ceilings or push them way up, make a wall seem to recede or advance. It can establish the mood of a room. Color can make a north room gay, flooded with sunshine. It can make a big, bare room into a snug little haven. It can make a room restful, studious, shy, frivolous, glamorous, breath-taking. Color has qualities which are measurable and understandable.

Now we know that color in hospitals and sanitariums are effective in the cure of the sick of body or mind. Color can calm or excite, or create a harmonious, restful atmosphere required for complete recovery. Studies have shown what colors and types of patterns are positively bad in their effects on patients, what colors disturb or depress—what induce repose, improve a person's outlook and happiness. The monotonous white used in hospitals is the ugly descendant of whitewash, used in hospitals when they were alms houses.

The use of color is a science. We all may appreciate music, but it takes a musician to create the music. So in the use of color, trained and skilled professional service is necessary to give us the effectiveness we desire in any room to be used for divine worship, teaching, or fellowship in the house of God. Today there is such a wealth of color! Manufacturers have employed the resources of modern science to develop a limitless variety of hues.

The wealth of tones imposes more responsibility upon the buyer. Every tone, to be beautiful, must have its fitting companions, just as every musical note must have its fellow notes to form a harmony. Certain colors go

in pairs, such as red and green, yellow and violet, orange and blue. Equal areas of pairs of colors are disagreeable. There must be only a small quantity of a complimentary color against its opposite; as in music, there must be rhythm in the use of color. This means planning to use color in varying strengths.

What should be the effect upon us as we view the interior of the house of God? Almost daily, we receive inquiries from church committees and pastors, saying, "We are planning to redecorate our sanctuary and wish to have the work done immediately. What colors do you suggest that we use on walls and woodworks?" To this we answer, "Do not attempt any redecorating for at least a year and during that time, select trained, professional talent to examine the building, prescribe the colors and quality of material to be used, and specify in detail the steps in preparing the surfaces and applying the materials to be used in redecoration. During this year of preparation for the improvement of the sanctuary or the rooms of the interpreter, have the people study, discuss and plan. Just painting the smallest room may effectively influence the religious and emotional life of many persons. The people and committees will need to know many things about the complete decoration program needs, to be prescribed by an architect who has demonstrated his ability to design and specify the details of interior decoration.

The atmosphere created by painting, woodwork and floor coverings are most important parts of the *architecture* of a building. Decoration in a church is not just the task of an interior decorator. If an interior decorator is employed, he should have studied church architectural design, must not only know but *feel*, the purposes and effects desired in any of the many rooms in the church building and he must work in close collaboration with the church architect; that is, an architect who is

skilled in church architectural *design*. An architect really interested in the church will, for a modest fee, visit a church to examine the condition of the wall and ceiling surfaces, woodwork, floors, etc., exhibit color combinations and upon his return to his office, write the specifications for materials and recommendation, after which competitive bids from recommended craftsmen may be secured. The architect should approve the colors when first laid on and then approve the completed work. The money spent for an architect and for an interior decorator (in collaboration with an architect) will more than be saved in the cost of the work done as well as provide the many advantages of professional service.

Interior decoration is an art; art today is not limited to the fine arts alone. It is an essential element in the life of every person. What seems to be the simplest problem of "painting up" may be a situation which, if bungled, will cause distress to many throughout a term of years and result in financial loss to the church. The people of the church must make sure that those who guide the work are thoroughly acquainted with all the problems involved. One reason why we cannot satisfactorily suggest colors at a distance from the building is the innumerable local factors that influence the results—the natural light received in the room, the dark corners, shadows the size and proportion of the room and direction of reflections. Here is a quotation from a letter written by an architect who was urged to at least offer some suggestions by correspondence after seeing photographs of the building:

"Regarding the walls and ceilings, the best policy is to attract as little attention to them as possible. I assume that the sloping part of the ceiling near the walls is necessary because of the bracing of the roof trusses or because it is actually under the roof. A simple wood cornice might be desirable at the juncture of the walls with the sloping ceiling. If the dark line which appears immediately above the heads of the windows is a painted line, I suggest that it be eliminated. Stencil work is very seldom used in the decoration of churches today, and a simple cornice would be preferable. This cornice should not be carried across the front of the church. The present lines of the stenciling intersect the arch in a rather awkward

way and should be eliminated. It might be possible to devise some kind of architectural framework for the large arch which would tend to eliminate the rather squat appearance of this arch. The double doors at the rear should be finished to match the other woodwork. The wainscot also should be refinished to conform to the pews and the existing woodwork."

Now while this is expert advice, it would be far better to pay the modest amount of perhaps twenty-five dollars to have the architect visit the building and offer his suggestions—and these suggestions would not suitably apply to any other church on the earth. Here we quote from a letter by another church architect to a theological seminary professor who wisely wished to point out some simple fundamentals to his students:

"Each church is, of course, a separate problem and depends upon the type of architecture involved. A Colonial church usually has a simple treatment with a light ceiling such as oyster shell white, perhaps a beige or light tan on the side walls, and a white or ivory trim, slightly lighter than the ceiling.

"A Gothic church is capable of considerable color. To polychrome mouldings, especially in the ceiling and polychrome the chancel walls is quite an asset. About the most satisfactory wall tone is a tan, and either a textured plaster or textured paint is desirable. The woodwork should generally be kept quite light, approaching natural, golden oak being avoided. The woodwork, especially if oak, will darken in time.

"The subject of woodwork is very important, and the proper design of this material by an architect rather than by some seating company of a commercial nature, is essential.

"The colors used in a Gothic church should usually be fairly potent. Most people are somewhat afraid of color. With Gothic, colors that are brilliant should be used, these can be overglazed to tone them down slightly if desired."

The distance of color within a building from the eye of the beholder is a most important factor. One building committee insisted on a certain color tone for a ceiling against the advice of a competent church architect. The architect saw this color sample as it would appear on a ceiling 40 feet above the eye and in keeping with the architectural character of the entire room. The committee did not take the architect's advice and, of course, after the building was finished everyone complained that the color of the ceiling was too light. Employ an architect who is trained and experienced in the use of color and abide by his decisions.

Other things which the people need to know in selecting competent advice are the value of glossy surfaces, colors that will look clean—while light colors may be advised for dark rooms, care

must be taken that they will not look muddy—the effect of reflection and of the lighting within the room, the necessity to combine and blend color tones to create an impression of beauty. The degree of light reflecting efficiency of different shades must be considered. Forest green, for example, reflects only eight to ten per cent while old ivory reflects seventy-two to seventy-six per cent of the light received. Church school rooms must possess charm and reflect cheer. The finished work—the result of the skillful use of color on different kinds of surfaces and materials may indeed be likened to the work of a leader of a symphonic orchestra.

The trend is toward honesty and simplicity. Stenciled, curly, meaningless ornamentation is to be avoided like deadly poison, as are many of the garish wall treatments that may be all right for rathskeller or saloon—we wouldn't know—but we do know that they have no place in the house of God nor in the rooms of the teachers. Avoid too strong colors. Be careful of mottling, "antiquing," stippling and other irreverent and garish effects, possible in the wealth of modern materials and methods. Avoid painting inscriptions, compelling us to read the same sentence every time we see it. Rather use a color tone that is restful and that leads us to prayer or praise, or a symbol that will allow us to frame our own individual message according to mood and need.

The owner must insist on excellent quality of paints, backed by companies with a reputation to maintain, and used by persons who are conscientious and skilled. Avoid an excess of thinners and driers used by unscrupulous craftsmen who do not consider proper weather and temperature. These weaken the paint, cause uneven drying and result in early failure. Better pay the painter more per hour and let him work from nine o'clock to three. These and many other vital factors will be properly controlled if the right professional talent is employed to guide and control the work.

While we cannot tell what colors to use on your church walls—and we should not—let us point out certain important factors in addition to those noted above. Do not be afraid of color. Be afraid only of the misuse of color. Like dynamite, color must be used with care and skill. There are light blues and greens, there are grays for rooms that receive much sunlight and canary yellow and other yellows to cheer up the Sunday school rooms. There are excellent stains for new or old woodwork that may be used to darken and enrich wood surfaces.

Wood has been terribly maltreated in churches. Beautiful wood has been covered with ugly paint. Here, in the treatment of wood have expert guidance. Know that sturdy, strong oak is not to be as finely polished as satinwood or mahogany. Avoid glossy ceilings. There are suitable treatments for Gothic and Colonial or Romanesque type of sanctuaries, but we will have, increasingly, beautiful modern architecture that may not be labelled in any of the traditional styles and there will be a more skillful and liberal use of color.

All four walls need not be painted alike. The end walls of a long room may be brought nearer by painting them a darker, contrasting color. Badly proportioned rooms thus may be "cured." Always have the craftsmen experiment on trial panels set up in the room. Old walls may be covered with a texture or plastic paint which will fill in cracks, cover minor defects, and present a pleasing surface that can be cleaned. Tinted calcimine is less expensive than oil paint but some brands cannot be washed and are less durable. Large painted areas should have more subdued colors than small areas. Old plaster or wood ceilings may be covered with one of the excellent insulation boards which will give a pleasing effect, insulate a room against heat and cold, and also absorb excess echo; but paint over insulation board will of course, decrease its sound absorbing qualities.

A Wealth of Materials

Not only is there a wealth of color but a great variety of materials that may be used to create the desired environment within a room. Textiles are among the most important materials for decoration. Find out the things that may be done and the materials that may be used. Covering an old plaster wall with burlap may completely change the effect of the room.

Before undertaking a redecorating program in any room in the church building, consider whether other improvements ought to be made first. Perhaps the concert hall type of pulpit platform and choir loft should be rearranged into a church chancel, changing the meeting house into a sanctuary. Perhaps leakage of heat or bad sound effects and poor lighting should be corrected.

Floorings

Sometimes it seems that if a room is covered with a beautiful carpet, no other decoration is needed. Drab, "lifeless" church carpets doubtless have been a severe handicap to religious work. The many manufactured

(Turn to page 19)

Preaching in Wartime

A Clerical Confessional

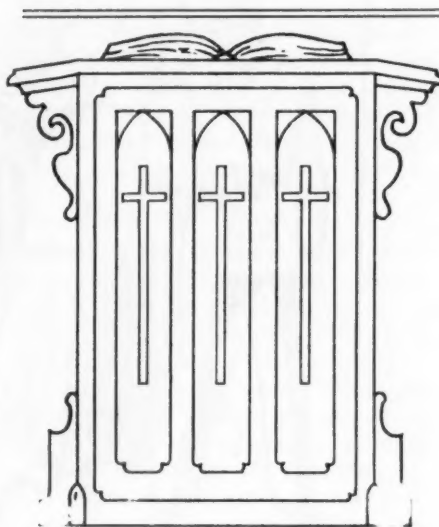
by J. W. G. Ward

"Perhaps you will understand why I do not wish to submit my problem to my friends in the ministry. They cannot put themselves quite in my place. They are older men, in most cases; in others they are not as 'war-minded' or 'patriotic' as I am. I tried for a chaplaincy, but could not meet the requirements. That makes it galling for me. Many men of my church are either in the armed forces or else engaged in vital industries. So, possibly goaded by those facts, I have rather let myself go all out for the war effort in my pulpit pronouncements. This has led to some adverse comment. Some people have said they do not come to church to listen to sermons on war topics—they want to forget it. Others—fortunately only a few—are going to another church in town. That is all right. I can take it. But what has really set me thinking seriously is that some of my staunchest friends and supporters are likewise put out about it. They are too loyal to leave the church, but that is just the point. Their very loyalty to the things for which we stand, their unquestioned patriotism, make it hard for me to see where my duty lies. You may be able to answer these questions for others who, like myself, are in a quandary. Ought the minister of today to say what is on his heart, or should he keep silent about the iniquities of dictators, and never refer to the struggle raging around us? Our men are laying down their lives. Are we to ignore the fact? How can we give help to people in sore distress and anxiety, or strengthen the faith of others that 'God's in his heaven' if we never mention the war in our public ministrations?"

* * *

YOUR question is most timely. What is more, it is being asked in many quarters. We have had similar letters, where the situation has been even more acute. Perhaps we may offer a little friendly counsel which will be of service to you and our brother ministers. As need not be said, after nearly nineteen years, that is what *Church Management* is for, and the editor is always glad when men present their practical difficulties.

While the matter you discuss is of vital importance to us all, we think that, in general, you have answered



Dr. Ward, who is the minister of the First Presbyterian Church, Oak Park, Illinois, will be glad to have you submit to him questions for consideration in this department. Address him care of "Church Management."

your own query. Whatever may be the views of a minority to be found in every company, in churches and out of them, most reasonable people would agree that the pulpit has a definite and distinct contribution to make to the present, and also in shaping the peace which must eventuate. A wave of anxiety which will yet gather volume, is sweeping the country. People cannot part with their loved ones, no matter how righteous and great the cause, without some pangs, nor follow the momentous happenings of these days without the need of comfort and reassurance. Those are always needed, but never more than now. Dr. John Watson (Ian Maclaren of "Beside the bonnie brier bush") used to say, looking back over a long and successful ministry, "If I had my time to go over again, I would comfort people more." And without being at all pessimistic about the ultimate outcome of the present struggle, they certainly can do with all the help we can give them at this time.

Where shall such help be found if not in the Christian church? Is it not our peculiar function to bring the divine grace to human hearts, and to set forth in clear and unequivocal terms the unchangeable purpose of God? Then if that be so, it cannot be done in the present emergency without reference

to the conditions giving rise to that need. Therefore, the war must come into both our thinking and speaking. It is reprehensible for any of us to want to forget it.

Moreover, the charges repeatedly hurled at the church, decade after decade, have been that it is out of touch with life; that it is afraid to give men the leadership they want; that it is mealy-mouthed and would rather sit in stultified dignity upon the fence than take a definite stand for the common good. We agree that such charges are largely inaccurate and unwarranted. Yet surely, if ever we were required to declare God's will for mankind, his divine hatred of oppression, injustice, and bestial cruelty, his unflinching pity and succor for the wronged and helpless, it is now. And again, directly or indirectly, we must discuss to some extent the issues that are facing the entire human race in these critical days.

But—and it is a tremendous "but"—while that requires courageous and outspoken men in the pulpit, as it does in the forum or politics, it certainly does not mean unbridled castigation of the despicable and dishonorable leaders who admittedly are responsible for this world tragedy. Most of us have occasionally allowed ourselves the sheer delight of an "all-out" pillorying of these men and their dastardly deeds. We have trounced and denounced with a satisfaction equaled only by our vehemence. Or, assuming the prophet's mantle, perhaps we have ventured predictions bearing on the imminent collapse or otherwise of the Axis powers, or the intricate questions of a second-front.

For all this, we were, unconfessedly and yet truly, indebted to the newspapers and radio commentators. We assumed a prescience or a tone of authority for which there was little basis in fact. And then we wondered why people were hurt, disappointed, or dissatisfied. They came to worship God; they were made to focus attention on man. They came to escape the clamor of the world; they found it echoing in the sanctuary. They came seeking that bread of life by which alone the soul may be sustained; they were of-

fered "vacant chaff well-meant for grain."

That gives the average person adequate grounds for complaint. Yet that is far different from what we believe to be the function of the pulpit in these days. Whatever our private views prior to the present situation things have altered greatly. No man can, in our opinion, remembering that the flower of our manhood has been called into service to be prepared to lay down its life to preserve the liberties we still enjoy just be quiescent. He must, courageously espousing our country's cause, give the full weight of his influence to further it. No man can think of the sacrifices made by the people committed to him, nor of their anxieties and griefs without putting forth every effort to bring God's comfort and encouragement to such needy souls. Let him speak freely of the materialism and unbelief of the world which relegated God to some distant realm. Let him emphasize the eternal principles of righteousness and ideals by which alone a just and lasting peace can be secured. Let him speak with the assurance and authority of God's ancient prophets regarding the divine goal for mankind, making it clear that God's aims can be hindered, but never frustrated. That is the preaching we need today, and against which no fairminded person can protest. But merely beating the drum, or waving the flag is futile. The demand for reprisals, name-calling and abuse, or fanning fires of hatred is worse. That kind of thing has no place in the Christian church. We can condemn the wrong without advocating revenge. We may even punish the evildoer without hating him. The surgeon can cut out a cancer without any vindictiveness toward the patient. Some such attitude must characterize us as followers of the Christ in all our discussion of the prevalent iniquities and appalling cruelty rampant today.

We suggest, therefore, that without any descent from the high dignity of our office, without detailed discussion of passing events, and yet with a clear apprehension of human need, we must bring the timeless truths of Christ's gospel to men's hearts. In so doing, we shall best meet the immediate demands of the hour, and also be true to the spiritual mission committed to our hands.

LENT and EASTER

February and March issues
will provide plenty of ideas.



A STRIKING SOCIAL HYGIENE DAY POSTER
(Social Hygiene Day, Wednesday, February 3, 1943)

Prostitution and Liquor Fight Our Armed Forces

LIQUOR and prostitution are two very dangerous enemies to army and navy morale. The federal government under the direction of its national health and welfare services has been seeking to defeat these two enemies. The policy so far as venereal disease is concerned is to stop commercial prostitution. It assumes that elimination rather than regulation is the answer. As a result 350 areas, defense and army, have closed recognized houses of prostitution. The rate of infection among the armed forces is at the lowest point in history.

The government has a different policy in regards to the liquor menace. Here it reverses its stand which has been so effective with prostitution and seeks to eliminate drunkenness by regulation. According to Charles P. Taft of the department of health and welfare, we would be unable to secure intelligent police cooperation should it seek to eliminate drunkenness by prohibition. This may not be the only reason why the attack on liquor has been so in-

effective when compared to the efforts against venereal disease. But this, at least, points out an inconsistency in the method of control.

One of the results is that drinking in some defense areas is a public scandal and a menace to production. Liquor is available to service men in communities which are about most training camps.

There are a number of factors in the whole picture which seem to have been neglected in the federal consideration. One is the political and commercial influence of distillers and brewers. A second is the freedom with which advertisements of liquors are permitted in the public press. A third is the system of regulation which brings profits to the states as well as taxes to the federal government.

The all-out offensive against prostitution is getting results; the half-hearted attempts to curb drunkenness shows little results. Isn't there a lesson here for our public officials? It may explain more than the public records do.

The Minister's Income Tax

AS a citizen of the United States the clergyman is obligated to pay an income tax. With the lower exemption figure required for the tax of 1942, hundreds of ministers who have not previously paid such a tax will find it necessary to do so. The position of the minister is comparatively simple. There is not the same confusion which exists in corporate bodies. But the editor has thought that it would be helpful to outline, concisely, some of the features of the tax as it will affect the men and women of the cloth.

There are really two separate taxes to keep in mind. First is the tax on the income for 1942. The form on this must be filed on March 15, 1943, or before. The tax itself may be paid in four installments. One of these shall accompany the return when it is filed with the collector of internal revenue.

The second tax is known as the Victory tax. It is to be paid on the income of 1943 and is additional to any income tax which may be levied for that year. Rates and methods of collection on both of these taxes will be considered later.

What Is Income?

Since these taxes are based on income it is necessary to understand what the minister's income may be. In general such income will include:

1. The cash salary he receives from his church.
2. Any fees, gifts or donations which come in recognition of services rendered. Such, for instance, as funeral fees, wedding fees, gifts or fees from baptisms or christening, gifts presented in appreciation of ministry to the sick, distresses, etc.
3. Returns from investments.
4. Payments for lectures, consultations, etc.
5. Profits on any business transactions.

Receipts from some sources are not to be considered as income. If you benefit through an inheritance that is not taxable income as it has already been subjected to the inheritance tax.

If during 1942 you had an insurance endowment policy mature, the entire amount you receive would not be taxable. You would be taxed on the profit on the investment. If the maturity value is \$10,000, on which you actually paid in \$9,000, \$1,000 only would be taxable. It has been held that gifts received with entire absence of consideration are not taxable.

Where the minister's compensation is salary and house he pays only on the cash salary. Where he receives a cash salary and must rent his own house he must pay on the entire amount of cash salary and may not make a deduction to adjust the house rent except as noted below. This may seem like an unfair deal for the man who gets his salary entirely in cash. But it is the law.

Deductions

The above represent the usual gross income of the minister. Before he estimates his taxable income he is permitted to make certain deductions.

1. Charitable and philanthropic gifts up to fifteen per cent of the income are deductible. To secure the benefit of this reduction the gifts must be made to bona fide religious or charitable organizations. The gifts to the local church and the denominations are deductible. Gifts to colleges, hospitals, community chests, war chests are deductible. Gifts to agencies which maintain lobbies to influence legislation are definitely excluded from this feature. For instance, money contributed to the Anti-Saloon League or the Lord's Day Alliance would not be deductible, nor would gifts to political parties be deductible.

2. Certain professional expenses are deductible. If the expense of the automobile used in parish work falls on the minister he is permitted to deduct a portion of such cost. He should decide what part of the time the car is used professionally and what portion for personal or family use.

The cost of professional magazines such as *Church Management* may be deducted. If the minister provides his own office equipment the cost of stationery, telephone, typewriter upkeep, etc., are deductible.

If his office or study is in the house for which he pays rent he is entitled to a deduction for a proportionate amount of the rent paid. For instance, if he pays \$600 per year for a six-room house and one room is used for professional purposes, only one-sixth of the rent or \$100 may be deducted from the income.

Exemptions

The clergyman is also entitled to the exemptions given every other citizen. If he is unmarried the income tax will not apply to the first \$500 of his income. If he is married but has no children he has a personal exemption on the first \$1,200 of income. If he has

children or others who are dependent upon him he is allowed a further personal exemption of \$350 per person.

The exemption on children applies only to those who are under eighteen years of age unless by reason of physical incapacity any older ones may be unable to care for themselves. To secure the exemption the dependent must be of blood relationship and reside in the common household. However, in case of residence in another point, as in the case of an aged dependent, the exemption will apply. Adopted children under eighteen years of age are also considered dependents. Legal adoption is necessary, however, to secure this benefit except in the case of close kin. Children older than eighteen who are in college are not, in the meaning of the law, dependents.

Thus a man and wife, with one child under eighteen, would be entitled to an exemption of \$1,550; if he has two children his exemption would be \$1,900. If the married man has one child and his aged mother living with him, the mother having no means of support, he would enjoy the same exemption privilege as the man with wife and two children.

Rate of Taxation

It starts with the first dollar over the exempted income. Two taxes are applied. The first is known as the normal income tax. In reaching the normal tax income taxpayers are entitled to a further reduction known as the earned income deduction. It varies, but on incomes up to \$3000 it is ten per cent of the earned income. Under the present law the tax is six per cent of your taxable income. It does not change with increased income. If you are married and have no children you would be entitled to an exemption of \$1,200. If the net income, after deductions have been made, is \$2,200, the tax must be paid on \$1,000. The normal tax on this amount is sixty dollars.

The taxpayer must also pay a surtax. In estimating this he is not given the privilege of the earned credit deduction so the taxable net income for the surtax is usually several hundreds of dollars higher than the taxable net normal tax income. The rate is also higher and is variable. In the case, let us assume, that the taxpayer took \$250 deduction as 10 per cent of his earned income. In paying the surtax this could not be so taken. He will have to pay surtax not on \$1000 but on

Income Tax of the Rev. John Doe

Income

Received from church as salary-----	\$2,500.00
Receipts from gifts and fees-----	350.00
Interest on savings account-----	12.00

Total income ----- \$2,862.00

Deductions

Church and charitable contributions-----	\$ 250.00
One-half automobile expense-----	150.00

Total deductions ----- \$ 400.00 400.00

Income after deductions or net income----- \$2,462.00

Exemptions

Married. This gives exemption of-----	\$1,200.00
Two children under eighteen at \$350.00 each----	700.00

Total exemptions ----- \$1,900.00 1,900.00

Net taxable surtax income----- \$ 562.00

The surtax is 13% of this net income (10% of \$562.00) ----- \$ 73.06

The net income on which the normal tax is levied is a lower one. The law permits a deduction for earned income. The deduction on an income of less than \$3000 is ten per cent of the net earned income. In this instance it would be ten per cent of \$2462 or \$246.20. This subtracted from the net surtax net income of \$562 would make the amount on which the normal six per cent tax must be paid \$315.80.

Six per cent of \$315.80 ----- 18.95

Total of tax ----- \$ 92.01

\$1250. On this amount the surtax would be thirteen per cent or \$162.50. His total income tax will be the sum of sixty dollars (normal income tax) and \$162.50 (surtax) or \$222.50.

However, the rate of the surtax increases with income. The thirteen per cent applies on the net taxable income up to \$2,000; the rate between \$2,000 and \$4,000 is sixteen per cent; at \$4,000 it increases for the next \$2,000 to twenty per cent. If by chance one has a taxable income of more than \$200,000 this surtax will be \$139,140 plus eighty-two per cent of any income over the \$200,000.

The Form to Use

If your total income is less than \$3,000 you may elect to use, in filing your return, either the regular form or 1040-A. In the regular form, 1040, you list your deductions and exemptions. If you elect the special form, 1040-A, the matter is very much simplified. You list your income and dependents and use a chart which is offered to compute the tax. The government in preparing this form provides

for six per cent deductions from one's gross income. If your deductions are greater you probably should use the regular form. One practical method is to fill out both forms and then use the one which gives one the greatest advantage.

Whichever form is used it should be filed, together with one-fourth of the total tax payable, before March 15, 1943. It is no longer required that the return be notarized. Severe penalties are provided if one intentionally gives false information. Under certain conditions extended time may be given for payment. If it is necessary to ask for this the request should be made of the collector of internal revenue.

The Victory Tax

As we stated in the first part of this article the Victory Tax applies to 1943 income. It is a tax, additional to any income tax which may be enacted against one's 1943 income. It provides for an exempted income. This is identical in all instances, regardless of marital status. The exempted income is \$624; if husband and wife make a

joint return it is \$1,248, unless the wife's income is less than \$624. In that instance the exemption income is \$624 plus the wife's income.

The rate of the Victory Tax is five per cent of the taxable income. Deductions are permitted to find the net taxable income as in the case of the income tax. If one is employed and receives a salary the law requires that the employer take out five per cent of the net taxable salary each pay day. This is called "collection at the source." If the individual is self-employed the report on the Victory Tax will be made with payment at the time the income tax is filed, March 15, 1944.

Since the minister's income is mostly in the salary paid by the church but partly from fees and gifts, we have asked the treasury department for a ruling on the payment of this tax. Shall it be withheld at source by the church treasurer or shall it be reported and paid as the law provides for professional men who are self-employed? As yet we do not have the ruling. Perhaps it will be available for the next issue.

The Victory Tax is to be in force only for the duration and the law provides that a portion of the amount paid will be returned to the person who pays it following the war. If you report your own you may take certain credits against it. Included in these credits are life insurance premiums which may be paid during the year, any war bonds which may be purchased or the reduction of any indebtedness during the calendar year.

If your Victory Tax is withheld at the source you will be given receipts. These will be used in securing credit on your income tax report which will be filed on March 15, 1944.

THE MESSAGE OF EVANGELISM

An incident is recorded of the poet Tennyson. Once, when visiting some humble friends in rural England, he said to a dear old lady, "Well, mother, what is the news?"

"Why, Mr. Tennyson," said she, "haven't you heard? There is but one bit of news that I know—that Christ died for our sins."

"That is old news," said Mr. Tennyson, "and new news, and good news."

That is the message of evangelism. It forever proclaims what God has done for the world. Surely that message shall never die out in the churches.

Alfred H. C. Morse in *A Handful of Nuggets*; Fleming H. Revell Company.

The Ministry of Color

(From page 14)

floorings available today make it possible to create through their use rooms that are quiet, peaceably colorful and effective for their uses. There is an increasing use of carpet since the advent of modern cleaning equipment. It adds color and warmth and quietness to a room and improves the acoustics. Old wooden floors may be sanded down and stained. Natural wood colors may be painted. The aisles of the sanctuary should be covered with carpet, composition tile, cork tile or in massive buildings, flagstone or tile is permissible but never black rubber runners!

Special Decoration

Any ornamentation used in a church should be in the form of symbolism, such as the use of the grapevine motif and things of ecclesiastical significance. There is so much of this material available that it is unnecessary to have anything without significance, either in color or decoration in a church. Flowers and fruits have been conspicuous in Christian symbolism as well as a great wealth of other forms, including the numbers, 1, 2, 3, 5, etc.

Symbolism in Color

The appreciation of the religious use of color will include a recognition of symbolic values in colors. Red symbolizes strength, love, martyrdom and fire; yellow—wisdom and constancy; blue—faith, loyalty, adoration; green—hope and immortality; purple—royalty; white—light and innocence. Black represents sorrow, death, but this is hardly proper from the standpoint of Christian faith (and away with funeral black choir robes.) Gold is symbolic of heavenly glory. (See Stafford's Christian Symbolism in the Evangelical Churches — Abingdon-Cokesbury, 1942.)

Glass

The window treatment of any room is of utmost importance. In this paper we attempt no discussion of stained glass. That requires a book or two—or more. In this great field, too, the guidance of a church architect and of skilled workers in the noble art of glass is needed.

THE NEW YEAR

A Flower unblown: a Book unread:
A tree with fruit unharvested:
A Path untrod: a House whose rooms
Lack yet the heart's divine perfumes:
This is the year that for you waits
Beyond tomorrow's mystic gates.

Horatio Nelson Powers.

Pray for Our Soldiers and Sailors

by William Robert Catton*

I SUGGEST that Christian churches of America should include a prayer for the men in service in every morning worship. These men face unusual tests: tests of their courage; tests of their moral and spiritual faith. We should undergird them, in a very special way, with the spiritual power of prayer.

Of course, in his pastoral prayer the minister bears the needs of all members of his congregation on his heart and includes them in his prayer. He may feel it unnecessary to single out a special class for special recognition in this way. A few may even feel they are somehow "putting the church in the war business" by employing special prayers for the men in service.

To the first suggestion I would observe that young men in military service face a unique situation that justifies unique attention. Many of them are away from home for the first time. They are "under orders," reversing many of the usual habits and processes of thought. They are removed from normal society and are now living in an abnormal sort of "man's world," a world in which their thoughts also are constantly turned toward force, toward brutality, toward destruction, toward wounds and death. I say this not in condemnation of army life. The army can be no different. That is what armies are for. If we don't like it we must learn how to organize the world for peace rather than find fault with the only ways that wars can be conducted, we having failed to avoid them. And above all, we must remember that always in the background of the mind of every soldier is the thought that his present occupation may ultimately lead him to wounds and death. Yes, he is in a unique situation and his situation deserves unique recognition.

Let us not pray for victory until we have first prayed to be shown and inspired to do the will of God. If our winning the war will lead to wrong results we blaspheme when we pray for victory. If winning the war will lead to good results, or if it creates a world situation in which we have a better chance to work for good results, then cannot we pray for these good results with a clear conscience? Always I think the emphasis in the prayer should

be, not that God will condescend to play on our side but that we may come to be on God's side, whatever that is.

Let us not pray "against our enemies," asking God to share and bless our hatreds and bitterness. If we are Christians we must believe that all people everywhere are the children of God, and this includes the people of Germany and Japan. Insofar as the war is merely a quarrel between one set of God's children and another set we cannot ask God to take sides in the wrangle. But if some of God's children long to be obedient to him and to do his will and find themselves obliged to resist the aggressions of some of God's children who are disobedient and seek their own selfish will can we not offer our prayers in behalf of the obedient children; all the time, of course, praying that we all be made more perfectly obedient to the will of God?

Should we pray that our boys be shielded from danger and from death? Nothing could be more natural than such a prayer. I feel it should be made in the spirit of Christ in Gethsemane: "If it be possible — — nevertheless, not my will but thine be done." We must remember that in this war a great many people are going to get hurt and some very badly. It would be unworthy of us to ask God to use his divine intervention to see that those hurts go to some other boys and not to ours. Still, I think God will be very patient with the very natural human wish that our boys may be brought safely home to us. As we remember the inevitable cost of war may it make us very penitent for the sins of selfishness and folly that have let this war come upon the world even when we had a chance to build a better way.

In praying for the men in service, remember also that in every congregation there are some people, in many congregations a great many people, who have men of their own in the services. The thoughts of these people, waking or sleeping, in church or anywhere else, are never very far from their men. If we do not gather up those thoughts, those private and personal petitions in behalf of their men, and take them as a church to the mercy seat of God we are failing in our ministry. These people will not ac-

(Turn to next page)

*Minister, First Congregational Church, St. Johns, Michigan.



Picture Stories From the Bible

THE above window display of "Picture Stories from the Bible," as it appeared in the window of the Morehouse-Gorham Company at 14 East 41st Street, New York City, helped this firm to sell 4,000 copies of the first issue and attracted advance inquiries for the second issue to the extent of several hundred. In the display were the original colored drawings made by Don Cameron for the stories.

"Business men would come in from the neighborhood as they passed back and forth from their offices and buy a copy to take home to their children," reported Howard Barlow, secretary of the Morehouse-Gorham Company. "In numerous instances, they would be back again in a day or so, wanting to know when the second issue would be out.

"One minister came in and bought a copy for his young son, whom (he said with some chagrin) he never could get to read the Bible. A short time afterward, he came back, reported the boy couldn't get enough of 'Picture Stories,' and bought a number of copies to distribute among other children he knew."

The new "Picture Stories from the Bible," Number Two, is now on sale. The book contains the stories of Joshua, Samson, David, Solomon and Daniel, all told in colored picture form. Beginning with this issue, "Picture Stories from the Bible" will appear quarterly, it has been announced by M. C. Gaines, publisher.

The immediate success of "Picture Stories from the Bible" illustrated a

trend toward increased Bible reading since the war by the American Bible Society, whose editorial secretary, Dr. Francis C. Stifler, is also a member of the advisory committee of "Picture Stories from the Bible." Dr. Stifler recently stated that by November 1 of this year the American Bible Society had already published more copies of scripture than in the entire year 1941, and in addition has just placed its second order for two million Testaments for our fighting men.

The third issue of "Picture Stories from the Bible" is now in preparation and will be ready some time in March. It will include in the contents "The Story of Adam and Eve," "The Story of Abraham and Isaac," "The Story of Jacob and Esau," "The Story of Deborah" and "The Story of Gideon."

Pray for Our Soldiers and Sailors

(From page 19)

cuse us of wrongfully singling out a special class for our prayers. For they are constantly giving this class their very special thought. They will not be wroth with us for getting into the war business. They are in it, day and night, and they want their church to help them be brave.

In my church, as in many others, we place a special prayer for the men in service near the close of every morning worship. I include three examples, one of which I wrote and the other of which will be recognized as

already published. I think these illustrate my suggestions. Since we have been using them not one person has come to me with any objection. A great many, especially those with boys in uniform, have told me they go away from church a little braver and feeling at least in spirit drawn a little closer to their boys. "For thus the whole round world is every way drawn by gold chains about the throne of God."

* * *

SOME PRAYERS USED

O Thou eternal Father of our spirits, bless, we pray Thee this day, the men of our homes and this church who are enlisted in the service of their country and are gathered in the far places of the world. Be with them in the times of loneliness and sustain them. In perils of land or sea be Thou their source of courage and of strength. Make us who wait at home as zealous as are they in the service of the common good. And may the labors and the sacrifices of us all be used of Thee that Thy kingdom may come and Thy will be done, as in heaven, so throughout all the world. Amen.

* * *

Our Father, bless our dear ones who are absent from us this day. Especially do we pray for those in the armed forces, on land and sea, and in the air; for those in work camps and prisons in testimony against all war; for the multitudes of military prisoners; for men, women and children in evacuation and concentration camps throughout the world. Protect all these from harm. Deliver them in temptation. Grant to them inmost peace, unwavering courage and a buoyant hope. Bring them safely home in due time. And grant to Thy world such victories of righteousness as will ensure a lasting peace, through Jesus Christ our Lord, Amen.

* * *

Grant, we beseech Thee, Almighty God, that the things which we have heard this day with our outward ears may, through Thy grace, be so grafted inwardly in our hearts that they may bring forth in us the fruit of good living, to the honor and praise of Thy name: through Jesus Christ our Lord.

God of our Fathers, known of old, we remember before Thee all those who serve our nation in any capacity and especially the soldiers and sailors and their leaders on every front. Arm them with courage. Sustain them in conflict. Be with them in the event of death, and grant that our victory may be from Thee. Amen.

Churches Serve in Wartime

"A Soldier Is One of Our Boys Away From Home"

City Churches Organize Wives of Soldiers

In cities where service men and officers are taking special training at universities and technical schools, churches are finding real opportunities for service by opening their groups to the wives of soldiers and sailors. In Boston one church organized a weekly tea for these young ladies, by appointing one committee from the ladies' organization to set it up. The group of service wives changes rapidly as the men are transferred to other cities and posts, but there is always a most appreciative group out to enjoy the fellowship.

First Community Church in Columbus, Ohio, is organizing a club of wives of service men who are far away, a sort of "war-widows" group. They meet weekly to compare notes and share information. They also plan service activities for the soldiers stationed in the city. Girls who are engaged to service men will be invited to join.

Serving Fort Knox

The churches of Elizabethtown, Kentucky, near neighbor to Fort Knox, report many activities for men in uniform, both individually and in common. Relationships with the Y. M. C. A.-U. S. O. are many and cordial. The Presbyterian Church, Rev. J. Leighton Scott, pastor, for example, opens social rooms as a soldiers' center for enlisted men each Saturday until 10 p. m. and each Sunday afternoon and evening. When buses are available a tour is conducted on Sunday afternoon. There follows supper at the church and an evening church service in which the men in uniform are given a part.

On Thursday evenings the social rooms are open to officers and their wives. A supper is served and an informal social program follows. The supper cost is largely borne by participants. Common efforts include the opening of a kindergarten to serve the children of officers' families and civilians brought to the town by the presence of the camp. It is the hope of the ministers' association that in the course of time the kindergarten will be incorporated in the public school program.

All Churches Serve Center

Although it is held in the Congrega-

tional Church, the service center in Antwerp, New York, is provided with food and volunteer helpers from the Roman Catholic, Methodist, and Episcopal churches of the village. Almost surrounded by the Pine Camp artillery range, this town has seen three-quarters of its income-producing farm land taken over by the army. At the same time it has unparalleled opportunities for service to the hundreds of men who throng its streets on evenings when their units are out on the range nearby.

Myron Wilder, minister of the Congregational Church, describes the program as including opportunities for washing and bathing, serving coffee and sandwiches or fried cakes, dancing to the radio or phonograph, singing around the piano, reading books and magazines which are provided, but "most of all they write letters home." He has set up a small informal altar on one side of the room. It has an open Bible, candles, and a cross on it "to remind the men that they are in a church." A top sergeant in the last war, he spends a great many evenings talking to the men in the center.

Through volunteer labor and a little money the basement of the church is being prepared to receive the overflow from the crowded little session room which now houses the program. An extra shower is planned, the high school shop will turn out some furniture, and townspeople will donate other necessary items.

Small Units Use Local Pastors

Although they are too small to have a chaplain assigned to them, numerous small groups of soldiers and sailors are scattered throughout the nation for various purposes. Ministers' associations and councils of churches have been alert to the necessity of providing religious services for the men in these units.

One evening a battalion suddenly appeared on the edge of a town which must remain anonymous. The next morning the president of the Ministers' Association was conferring with the commanding officer, arranging for religious services, entertainment, and a variety of other helps to the men in the unit.

At Sandwich, Massachusetts, Rev. Alexander Chandler of the Federated

Churches takes his sound projector into the Coast Guard base one evening each week to show movies provided by the U. S. O. He also conducts worship there each Sunday, early in the morning. Nearby Rev. Carl Schultz of Hyannis, Massachusetts, conducts weekly services as an official civilian chaplain at the army air field.

Of the fifteen groups of service men in the Chicago area, only five have chaplains. Frank Torrell, executive secretary of the Service Men's Program of the Chicago Federation of Churches, arranges worship and social activities at these ten other centers. At some he arranges for neighboring ministers to come in and conduct services, while in other places he utilizes nearby churches and chapels.

CHURCH MEMBERSHIP FOR THE DURATION

Here is an idea which will appeal to churches in industrial centers. The Wesley Methodist Church, Minneapolis, Minnesota, is offering a "church membership for the duration." It offers four advantages.

1. It gives every advantage of a full member in fellowship, getting acquainted, in pastoral care in case of sickness and death, in participation in the services, in the woman's societies, the youth work, the church school, and the use of the gymnasium, everything except voting at the annual meeting.

2. It does not sever the connection with the home church and support of the church. If desired, it might be made proportional.

3. It gives the new arrival a quick and happy church relationship without losing months and months of church fellowship.

4. It provides an acquaintanceship with the best people in the city right away. There is no need to be lonesome and feel lost in a strange city. Wesley Church will welcome you into its midst.

The method of joining on this new plan is simple.

"Just come to one of the services at Wesley Church. Hand in your name and address with any information you care to give concerning your church connection. You can give this information to the usher or put it on a card in the offering plate.

"Or call GE. 4304 and give your name and address. Then a pastor will call on you."



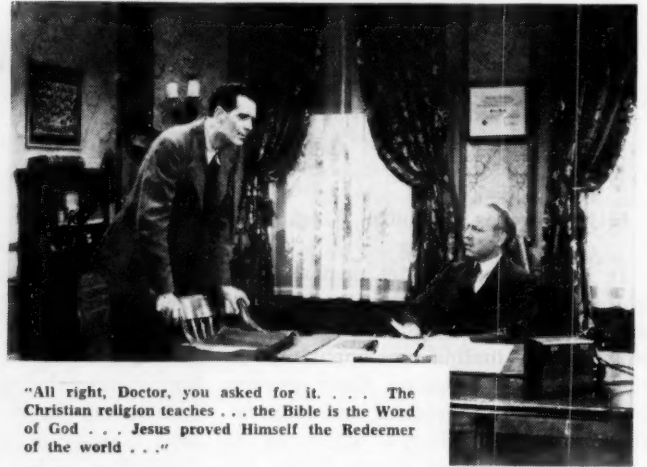
"There is an answer to man's yearning cry for peace and that is in the Gospel of Christ, which is a POWER OF GOD unto salvation to every one that believeth."



"If you and I take the same attitude, we can get a maximum sentence and give these young gangsters something to think about."



"Dear Heavenly Father—in this troubled hour we need strength. . . . Humbly we ask You to spare the life of our loved one, if it be Your will . . ."



"All right, Doctor, you asked for it. . . . The Christian religion teaches . . . the Bible is the Word of God . . . Jesus proved Himself the Redeemer of the world . . ."

A forceful religious film produced and presented by the Lutheran Church (Missouri Synod). It deals with the problems of modern life and shows how these can be solved by the Word of God spoken at the right time in the right way by plain Christians.—Personal Evangelism.

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see next page

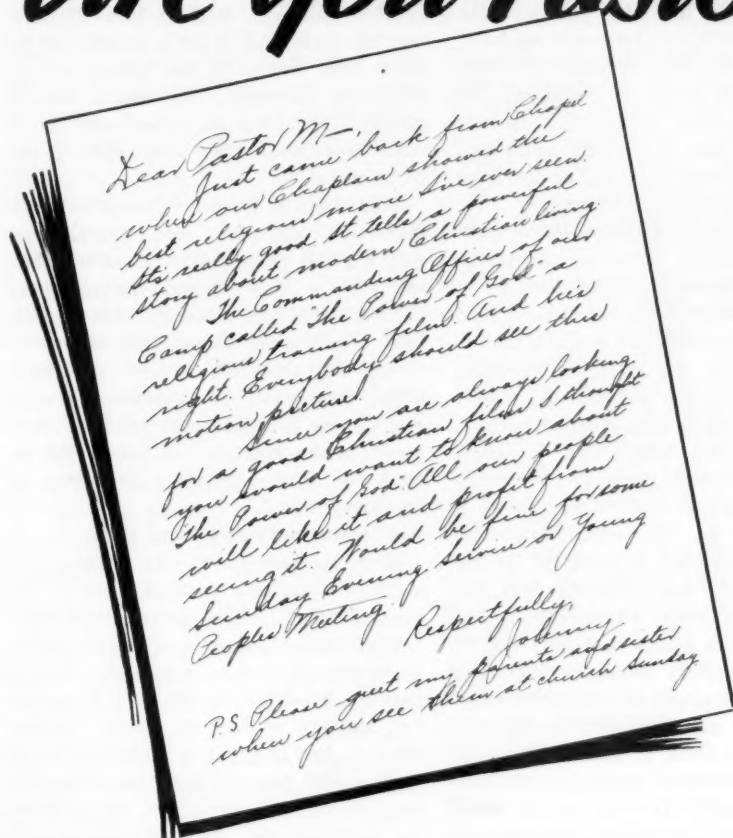


"We are reading 1 Corinthians, the 13th chapter: . . . 'And now abideth faith, hope, charity, these three, but the greatest of these is charity.'"



"Lord Jesus, I come to Thee with Tom York on my heart. . . . Give me the courage and the understanding to speak Thy Word to him."

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America's Beloved Country Preacher

An Interview With George B. Gilbert of Connecticut

by A. Ritchie Low

HOW would you like to wake up some sunny morning and learn you'd just been voted the nation's number one rural pastor? That's what happened to George B. Gilbert who for over forty years now has tended to his Episcopal flock over in Middletown, Conn.

"Weren't you kind of surprised?" I asked him the other day when he came to Johnson, Vermont, to preach for our people. "Yes," admitted the inimitable story-telling parson, "I reckon I was." He hastened to assure me, however, the vote of *Christian Herald* readers to the contrary notwithstanding, he was still wearing the same sized hat and hadn't fallen into the error, as many of us would be prone to do under similar circumstances, of thinking more highly of himself than he ought to think. No, George Gilbert has too keen a sense of

humor to take himself too seriously.

The readers of the well known magazine, he said, had taken some sort of a poll, the lightning had happened to come his way and that was all there was to it.

I had many questions to ask him when we sat down for a visit. I wanted to know, for instance, where he was and what he was doing when the news came. Seems he was out in the barn somewhere helping with the chores. Excited? Yes, sort of; that is to say as excited as the average Vermonter is capable of becoming (Gilbert is originally from Randolph, sixty-five miles from my town).

A fellow, he went on to explain, who had been reading his column in the *Rural New Yorker* wrote to *Christian Herald* and said there was but one choice. Gilbert was their man! Many

others must have come to the same conclusion because, despite the thousand odd names submitted, names representing many states and provinces and even far away England, when the votes were counted the country preacher from Middletown won hands down.

How did the parishioners feel when they heard the news? They didn't hear about it from Gilbert, I learned. Being a Vermonter he knows how to keep his mouth shut and although he had known for days nary a word did he tell them. First they knew about it was when the news came over the radio. The selection of their old pastor who had spent his lifetime with them pleased them no end. They were happy about it. He deserved the honor, they said.

It was shortly after this that he wrote the story of his life for *Christian Herald*. Later it came out in book form,

"Forty Years A Country Preacher." To date over 15,000 copies have been sold and only the Lord knows, Gilbert adds, how many times these have been loaned and borrowed! The book contains 108,000 words.

Much of it, I learned, was written in bed. Seems that was one of the few places where he could get the necessary privacy to get down to the job of putting his story on paper. With news stories about his selection making the front page, with *Life* and other nationally circulated magazines writing him up many visitors soon made an appearance and each one wanted to see the country preacher, to shake hands with him, be photographed with him. "Lookers" is what Gilbert calls this uninvited company. Soon this sort of thing began to pall and a slight injury to his foot gave him the excuse to take to bed.

"Yes, Mr. Gilbert is in," his good wife would tell the curiosity seekers "but he's in bed." That was that. They made their way down the walk leading to the main road. Some said they'd come back but not many did, to the relief of the country preacher. In five months the book was completed. Don't misunderstand me, he didn't stay in bed five months but just long enough to get rid of those pesky "lookers."

Shortly after its publication letters began to come in, all kinds of letters from north, south, east and west. All were favorable except one from a fellow who had a complaint to make. He'd bought heavier books, he said, for less money! One negative letter from a batch of about six hundred is what you might call a mighty good average, certainly other authors would think so.

One woman not only wrote a letter but also enclosed a check for \$50 to do with what he liked. Gilbert asked her in a note he sent thanking her for the gift whether she'd mind his using it to buy a loud speaker to use at his parish country dances. After the letter was mailed he wondered if he hadn't been rash; after all many church goers still frown on dances but the second letter from her reassured him. It was quite all right to go ahead and make the purchase, she said, only since he was going to buy a loud speaker he'd need some records to go with it and would he please use the enclosed ten-dollar check for this purpose? He certainly would—and did!

His coming into the national lime-light has brought him many invitations to speak hither and yon. Last year, for instance, Gilbert preached over 100 sermons and delivered more than 110 addresses. These travels took him into eleven states and he could have gone

into many additional had he taken them all on.

The Connecticut Episcopalian is now retired although he still retains one of the little country churches formerly connected with his old parish. He couldn't stand it, he told me, to have no altar of his own, to have no flock to shepherd, no group he could call his own. And so, while it doesn't keep him busy it gives him something to do and a sense of still carrying on the work he has been doing these forty years.

Special Training for Rural Preachers

Do rural clergy need special training? Is it necessary that they know something about hens and pigs and cows? No, says Gilbert, it isn't. Nowadays there are all kinds of agencies to take care of the agricultural needs of farmers, the grange, farm bureau, etc. It's a help, he'll agree, to know about such things and in a country church the city-bred minister is at a disadvantage as compared with the pastor who has been brought up in the country but just the same whether one has a city or rural church the main thing needful is a love of the people.

The wise country minister should be a sort of social engineer and know what kinds of help are available to his people and advise them to make full use of all of them. That is what he has done in recent years. Having been a small town preacher for eighteen years, all of them in Vermont, I agree with Gilbert.

What's the future of the country church? He said he wished he knew! The meeting-houses out in the open country belong to the horse and buggy days and there is no use trying to revive them, their day of usefulness is over in many places. With the property that's left he would turn these churches into sort of community centers where Sunday schools could be held for the children and have them used for recreational halls through the week. This Anglican rector isn't keen, though, about moving the church and the school to town because he says that when these go the whole neighborhood spirit soon goes too. Their absence does something to the spirit of the people.

Soon he fell to talking about one of his favorite topics: paid church suppers. He's "agin 'em." Thinks they're all wrong. He's all for suppers, you understand; George Gilbert can eat his quota of victuals along with the next man—you just bet he can; but he's dead set against the commercializing angle. Supper shouldn't be for the purpose of raising money but for the purpose of promoting fellowship. He has lots of get-togethers in his parish but they're all free. This makes it possible, he points out, for rich and poor to come.

When you put a price on meal tickets you keep away the big families who just can't afford to buy them.

We need to encourage in all our parishes, city or rural, an atmosphere of cheerfulness. Gilbert himself is a mental tonic and it isn't surprising to learn that there is no 'glassy stare' where he's around. He has a happy, genial disposition and soon everybody who comes within his range gets in the right mood.

This country parson is unorthodox in more ways than one. For example, you and I greet people after church, when the service is over and the members are on their way home but not so Gilbert; he shakes hands and welcomes them when they first arrive! "I like it better that way," he explains, "because it gives me the chance to welcome them and to make them feel at home. By the time the service starts we're all on a friendly basis."

Old Denominations Losing Out

Ever noticed how the Pentecostal sects are gaining converts out in the open country? The observant Middletown preacher has and is certain something should be done about it. They're making headway in the urban centers too but not so fast as in the smaller places. And the reason? Gilbert thinks it's because the old-line denominations tend to become exclusive, as exclusive he says as the Rotary club or the women's club and, he added, the farm bureau! There you have it in a nutshell. Poor people just don't feel 'to home' in many of our parishes and it is well that we recognize this fact.

The disinherited, the couples with large families are going over to the Pentecostal sects because they are understood and welcomed. We have failed these groups and for the reason we have been more concerned about what they could do for the church than what the church could do for them. If Protestantism is to have a future it will have to grapple with this vital question. When Jehovah's Witnesses and similar sects grow by leaps and bounds Gilbert is convinced it is time to stop, look and take stock, something is wrong somewhere.

You and I are pretty familiar with this situation and what we want to know is how to meet it. The author of "Forty Years A Country Preacher" has no cut and dried panacea. He made that plain. On the other hand, he thinks a beginning might be made first by working long and late with these people and with tact and patience and love letting them know they are wanted.

Sometimes, he admits, this is assuming a great deal, the idea that they are welcome, for he frankly states that in

Stewardship in the Minister's Home

by Mrs. Roy N. Kean*

THIS is the most interesting subject Christian people are studying today. It must be studied, digested, and prayed over before most people are willing to accept it as God's plan for his children. I have never known anyone to accept willingly and easily the plan of stewardship for his life's direction. It always takes a struggle, and requires more faith and trust in God than most ordinary mortals have. But when once we see the light it becomes such a blessing we would not go back to the selfish way of living.

I will tell you what this wonderful life of stewardship means to me after twenty-three years of experiencing it and enjoying the blessings which God has promised. It means that we acknowledge God as the creator and owner of the world and all things in it. His children are stewards while here on earth, using all resources God has placed at our command. In return for his bounty we set apart a certain portion of our income as his share. Not as a gift, but as already belonging to God. The tenth, or the tithe, acknowledges God's ownership, and as far back as history goes we read of men making that acknowledgment through payment of the tithe. Jesus did not come to change the old laws, but to fulfil them so we feel that it is his will we go right on abiding by that law. Every week we put aside one-

tenth of all we get for the church and charity, and use the other nine-tenths to live on. And this too is held as a trust, for it also belongs to God.

God not only wants us to be stewards in a business way, but he expects part of our time as well. We can best show him that we accept him as our Supreme Ruler by setting aside a definite portion of our time for worship and good works in his name. His words "Remember the Sabbath day to keep it holy" were written for our own good. We need one day in seven for rest and meditation and worship of our Lord, for it is he that gives us all of life. Furthermore, the Sabbath is not the only day we should show our love to God. We can find time every day to do something for him.

Stewardship is threefold, that of possessions, time, and prayer. Jesus says for us to ask anything in his name and it shall be done. Of course we must ask intelligently, and according to his word. Prayer is a privilege few people use to the fullest extent. Family and private prayers are sources of great joy and blessings if observed. Every good steward sets aside a definite time for prayer.

To me these are not idle words written upon a meaningless subject. God has promised that He would pour out upon us such blessings that we would not have room to receive them, and after these years of tithing I can say that he has kept his word. He has never failed us.

some of the old-line churches the members, and especially those of twenty, thirty and forty years standing just don't want these people and are frank to say so. This is a hurdle hard to overcome as many a young minister has to his sorrow discovered.

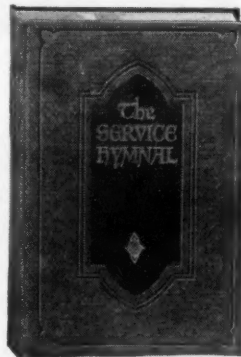
But the underprivileged can and must be reached. They can be reached, not through stately ritual or well adorned churches with carpets on the floors but by an honest endeavor to meet them on their own level by the use of vestries and parish houses. Some churches are 'so nice,' if you get what I mean, that these men and women and their large families feel out of place.

Services that are free, friendly and informal where they can meet on a common level and where the spirit of cordiality is evident would do much to

put us on the right track, Gilbert thinks. At this country preacher's services one way he has of making friends and keeping them is through the passing around of a hot cup of coffee at the close of the service. This happens, it seems, almost every week. Everybody brings a sort of basket lunch and sits round a common table and goes to it. If you've read his life story you know all about it and if you haven't that's a good place to find out.

It did me a lot of good to renew my acquaintance with this hardy son of the soil. "If you had your life to live over," I asked him, "would you plow the same old furrow?" Without a moment's hesitation came the swift reply, "I certainly would." It hasn't always been roses, roses, roses but he wouldn't exchange what he's learned and loved along the way with the King of England.

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Get Back Into the Game

*A Sermon by Gene Ebert Bartlett**

Son, thy sins are forgiven thee . . . Arise . . . Go.—Matthew 9:5.

IN the classic Rose Bowl football game on New Year's day there occurred a few years ago one of those unbelievable incidents which sometimes happen in sports. In the second quarter of the closely contested game a half-back fumbled the ball. One of his opponents skillfully recovered, but confused by the shock of scrimmage brought the crowd to their feet by doing an amazing thing: He started to carry the ball toward the wrong goal line! To make it worse, he ran brilliantly. When the other players realized what had happened events took a strange turn. His own teammates set out to tackle him while his opponents ran interference in the hope that he would cross the wrong goal line and make a touchback against his team. After a few highly exciting and confusing seconds in which he came dangerously near crossing the goal one of his own teammates finally brought him down. Only then did he realize what he had done. But everyone else knew it and there was no escape from his humiliation. He had been carrying the ball in the wrong direction!

From many common experiences we know that there are few of us here this morning who will not see in this familiar story a picture of his own life at some time or in some ways. How often we carry the ball in the wrong direction! Sometimes it is through ignorance, sometimes it is through cowardice, and, more often than we will admit, it is through the evil in our hearts.

There may be some, for example, whose home life best can be described by that figure. Somehow they have turned away from harmony and affection and are moving toward antagonism and conflict. In moments of understanding they realize that this is moving in the wrong direction. Yet, they ask, what can be done about it now? Can a couple go back and start the game over again, finding anew the love with which they began, even after it seems to have departed?

Equally vivid in our minds is the feeling that history itself is now moving in the wrong direction. As never before we feel that somehow the trends of this present hour toward destruction, disintegration, hatred and seg-

mentation of the world's life absolutely cannot continue indefinitely. Even as we are engaged in this titanic struggle we know that in the long run we must change our direction, yes, even bring ourselves down short of the logical goals toward which war and conflict lead us and, cost what it may, start "carrying the ball in the other direction." If we cannot do this, we are lost! Can it be done? That is the greatest single problem facing us today. How on earth can we stop this present movement toward evil and turn again toward the things which make for peace and integration?

Well, let's go back to our story to see what happened to this young man. Perhaps there is light for us there. Several years after this unforgettable game that player came to the microphone in one of our nation-wide broadcasts and related for the first time what took place in the locker room between halves. He said that when the second quarter ended and the teams filed into the field house he withdrew and sat off to himself humiliated beyond anything he ever had experienced. He waited for the storm of vituperation to break. He knew what it meant to wish for the earth to open up and swallow him! But the expected storm didn't break. Instead there was an awful silence about the whole affair. Quietly the coach went from one man to another making suggestions about his game. No one spoke to the player sitting alone in the corner. The whole period passed and the players returned to the field. Only after all the others had gone out did the coach walk over to the dejected and humiliated youth. Now, surely the storm would come. But there was no storm. Instead, to his utter amazement the young man felt a hand upon his shoulder and heard the coach say, "Remember, old man, the game's only half over. Get back in the game!" He says he never played football as in that second half. Small wonder! He had expected to be benched in disgrace. Instead, he had heard a compassionate voice saying, "Remember, old man, the game's only half over. Get back in the game."

Our question this morning is whether there is any real experience of forgiveness comparable to that revealed in the latter half of the story. No one doubts the reality of the first experience; we do carry the ball in the wrong direction.

Well, then, is there any way by which one may find forgiveness which will offer another chance and restore him to the game?

The answer of Christian experience is clear: We are NOT forsaken. We may be forgiven. This is central in our faith. It is part of our gospel.

Before we can find this experience we must understand more clearly what it is. While this story I have told leaves many things unsaid it is a partial parable of the Christian belief in the forgiveness of sin. Recognizing that no simple story ever can catch the full dignity of this great truth let us follow it at least as far as it goes.

1.

First of all, this story is a true parable in that it illustrates how the forgiveness of God means not a cancelled past but a changed person.

The first half of the game could not be played again. No, forgiveness meant something else. It released a young man from the awful weight of a tragic first half and sent him back emancipated and in full possession of his powers. Not a cancelled past, you see, but a changed person.

One Sunday after I had preached on the second chances given us by a Christian faith an elderly but vigorous physician came to my study during the consultation hours. Now it is an iron-clad rule that no reference is ever made to any conversation of those hours. But, in this case, he deliberately told me his story because he thought it might be told helpfully.

One morning, he said, he read of the sudden death of a brilliant surgeon who had been killed the night before by a drunken driver. This set him to thinking whether a man would have to give some account of his life to God. Somehow, he concluded, a man's soul surely will have to face up to the things left undone, and to the things sinfully done. Now, said this physician to himself, when I have to face the Eternal what would be the most merciful judgment He could give? In picturesque language the elderly doctor told me what he felt would be most merciful. "It would be," he said, "if the Eternal should say, 'Son, I have considered your case and decided to do this: I am going to give you a chance to go back and live it all over again knowing from the beginning what you now know!'" At this point my friend's face lighted up. He leaned for-

*Minister, First Baptist Church, Columbia, Missouri.

ward. "Then, like a flash it came to me," he said, "that this was exactly what God's mercy was granting me in letting me live that day I was just beginning. At least, I had that one day more. And I determined to live it as though I were starting over knowing what I now know! Well, I was sixty years old then. I am seventy now. And these have been the greatest years of my life. For I've lived every day in that spirit."

You could not hear that man's story told with unashamed simplicity without feeling that he had moved into an experience of forgiveness. He had discovered that it was not, after all, a cancelled past but a changed person.

Walk around this truth for a few moments and you will see in it, I think, a great source of hope for our beleaguered generation. It is very easy to become utterly pessimistic about what the future holds. There is much basis for that pessimism in the very assumptions of Christianity. After all, it is difficult to think of a basic moral law which is not being flagrantly violated in this hour. The very reading of the Ten Commandments—surely a minimum code—reveals how surely we are courting judgment beyond the imagination. "Thou shalt have no other gods before me"—that in a day of race-gods and nation-gods! "Thou shalt not take the name of the Lord Thy God in vain"—that in a time when we put his name as blessing on all kinds of evil! "Thou shalt not covet"—that in a day of invasion and counter-invasion! "Thou shalt not bear false witness"—that in a day of unprecedented cynical propaganda! Yes, the very insights of religion confront us with a dire and awful judgment.

But, thank God, this is not all of it. There is a gospel—costly, cross-centered, demanding, but a gospel. It holds out to us the only way out of this downward spiral of sin and judgment. That gospel is the possibility of forgiveness, and its doorway is repentance. What will this forgiveness bring about? Cancellation of the shameful and sorrowful past? Impossible. It means rather that the burdens of the past's hatreds can be taken from the souls of men, the tides of vengeance within can be stemmed, the fever of violence can be cooled until as men waking from an awful dream we look once more with sanity upon the wreckage we have wrought. That much forgiveness can do! Not by an act of men, mind you, but by the act of a gracious God. Will you say that is not a gospel? Where else is our hope if not here? What else can lift us above slavery to our past and make us rebels against it, thus

(Turn to next page)

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Get Back Into the Game

(From page 27)

actually transmuting what has been our burden into an imperative impulse for reconstruction and reconciliation?

After all, as F. Wilhelm Sollman has put it, "The world of tomorrow will be as unpleasant as the world of today if it is inhabited and ruled by men of yesterday." Church of Christ, here is a saving message you proclaim! Man at great cost repents; God at great cost forgives; man is liberated, not bound by his sinful past, but actually propelled into redemptive tasks as a revolt against his past.

In this sense, forgiveness says, "The game's only half over. Get back in the game."

Once more, this story is a true parable, I think, in that forgiveness means not a revision of God's laws our way, but a readjustment of our lives his way.

The youth who had been carrying the ball in the wrong direction was not told that in the second half the rules would be changed his way! No one said, "That's all right, old man, you run as you choose, and we'll adjust the rest of the game to you!" Forgiveness put him back in the game; but the rules remained.

Some of us surely will see here an immediate application to the rehabilitation of a marriage. Any pastor knows that one of the most difficult tasks in the world is for a couple to find confidence again when it seems to have been destroyed, or to find affection and respect when they seem to have departed. We want miracles to happen in marriage. We wish affection could be born anew full-grown just by the act of forgiveness. But this is not what forgiveness does for us. IT GIVES US A CHANCE to go back and then to start over in accordance with those principles of courtesy, consideration and common sense upon which any marriage must be based. The loss of affection was gradual, through neglect; its recovery will be so, through concession and care. In short, forgiveness alone cannot restore your marriage. It can give you a chance to go back and play the second half by the rules!

"So in our relationship to God, forgiveness means our surrender, not God's. Once as a small boy I saw a toy in a downtown shop. Immediately I wanted it. But my father said it was too dangerous to have. After the way of diplomats, however, I reached my mother first, told her that father had said it was all right and that she should give me the money for it. When by this method I came into possession of the toy a new problem presented itself.

(Turn to next page)

Decorations for the Bazaar

by Elizabeth Abbot

TO be really successful, in addition to having for sale well-made and useful things that people really want, the Church Society Bazaar must arouse interest by carrying out some special decorative theme. A plan for entertainment or stunts in which a number of persons can participate with practically no rehearsing or drilling should also be included. If there is some attraction to keep people interested, they are apt to stay longer and buy more.

Many fairs this year will doubtless have patriotic colors and motifs as the decorative scheme.

The Patriotic Bazaar

The patriotic idea is always colorful and interesting. If you have regular booths with uprights, the problem of decorating is not difficult, but if your only "props" are the familiar boards on horses, an attractive setting for your wares is not so easy.

Here is a clever idea that was worked out most successfully recently in a small New England church.

All of the tables, uniform in shape and size, were covered with plain solid colors—red, white or blue crepe paper in alternating arrangement. The fronts and sides of all of them were covered

with stars and stripes design Decorated Crepe Paper slightly gathered and tacked around the table edges. A finish of red, white and blue crepe paper cord completed the trimming.

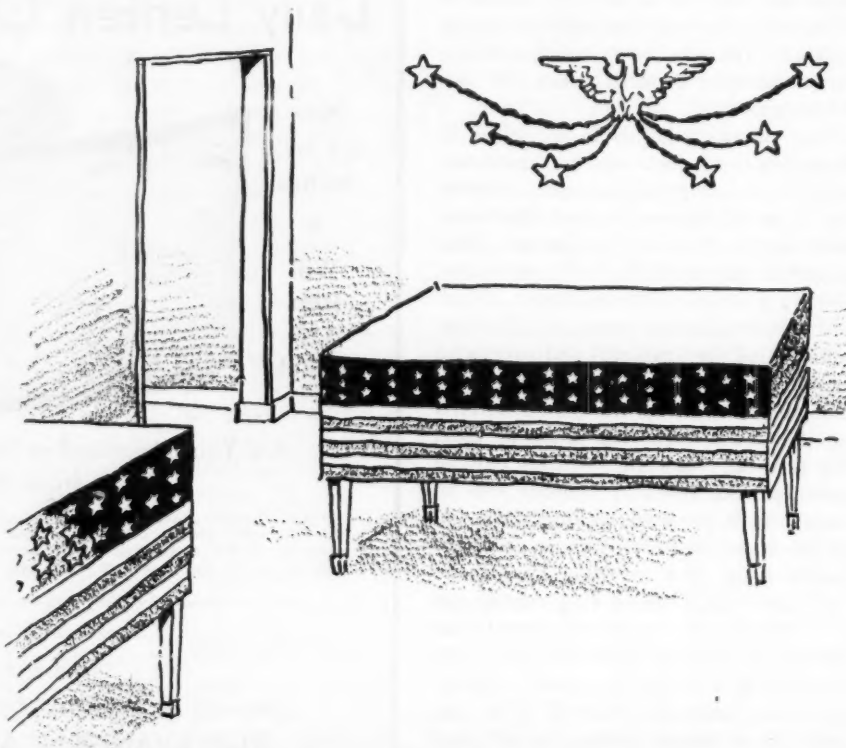
Then came the real decorative feature of the whole bazaar. It was a grouping of large cut-out eagle motifs, narrow red, white and blue crepe paper ribbons and large cardboard stars. These were placed on the wall in back of and slightly above each selling counter. In this way the decoration of the display tables decorated the entire hall at the same time and did not take the attention away from the articles for sale.

Early in the evening, ten or fifteen persons (prearranged, of course,) were asked to volunteer for a patriotic Quiz Program. Prizes were awarded the winners and ludicrous forfeits exacted from the losers. The master of ceremonies kept everyone in gales of laughter so that that part of the program was voted a huge success.

A Valentine Auction

Here's a good way to do three things at once—to send packages of goodies to the boys at Camp, to buy War Stamps and to have a good time.

The chairman asks a certain number



Patriotic Motif Will Prevail

of persons to donate articles in Valentine wrappings suitable to send later to the boys in Camp—candy, cookies, cigarettes, salted nuts and the like. These are to be wrapped in as attractive Valentine packages as can be devised. Be sure to have enough boxes promised to make the auction attractive and interesting. The packages, each bearing a number, are displayed before the auction begins and each person is allowed to vote for the one he considers the most attractive. The votes are deposited in a beautifully decorated Valentine Mail Box at the front of the stage. After the votes are counted, the winner is presented with War Stamps as a prize to whatever amount the Committee decides.

All of the boxes are then auctioned off with the understanding that they are to be given back to the committee to send to the boys, but whatever price is paid, the buyer receives War Stamps to that amount. The prices at which the boxes are knocked down therefore, must be in multiples of 10c, 25c or 50c and the auctioneer should be quick to sell before the prices get too high.

Your auctioneer should be well acquainted with everybody and perhaps allow the bidding to go higher when desirable.

Musical selections may be introduced once or twice to keep the interest in the auction from becoming slow. Simple refreshments such as fruit punch and cookies may be served.

Get Back Into the Game

(From page 28)

Now that I had it, how could I use it and still keep the goodwill of my Father? A plan suggested itself. I would make a joke of it. So it was that I burst into my father's study dangling the forbidden object and launched into a series of—shall I say—frantic antics as though to imply, See now, I've outsmarted you, be a good sport and give in! My father since has admitted that he saw much humor in the situation. But I assure you he gave no evidence of it at that time! Now I know how ridiculous I must have seemed, trying to evade the will of my father by mere increased activity!

Yet, is this not a characteristic reaction? Confronted by the immutable will of God we seek to evade it by increasing our activity. In our very insecurity we throw ourselves into our evil with feverish intensity, as though this might perhaps change the mind of God! Surely the fever of these times is partly that. We have flagrantly violated moral laws in human relationships for a long time and deep within we

(Turn to page 33)

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1-43

God's Word Always Answers

Here is a unique sermon. It preaches entirely by quoting from the Bible. Proper presentation requires an interlocutor and two readers. Should the church have the full chancel, the interlocutor reads from the center while the readers have positions at the pulpit and lectern. If the church has but the center pulpit, the interlocutor stands at the pulpit while the readers are at his left and right hands. The service was arranged by Dr. Orris W. Haulman, minister of Grace Evangelical and Reformed Church, Akron, Ohio, and was used, most effectively, in that church.

INTERLOCUTOR:—God's Word Always Answers! When so many troublous questions are arising everywhere, we do well to remember this. We shall attempt to bring you some of these answers this morning. Will the readers take their stations? (Pause).

(Readers Listening) On every hand we hear of uncertainty. Will you give some Bible statements on uncertainty:

LECTERN:—Riches are uncertain. Proverbs 23:5, "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven."

PULPIT:—The future is uncertain. Proverbs 27:1, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."

LECTERN:—Life is uncertain. James 4:14, " * * * For what is your life: It is even a vapour, that appeareth for a little time, and then vanisheth away."

PULPIT:—Earthly Glory is uncertain. 1 Peter 1:24, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."

INTERLOCUTOR: (Readers Listening) We all accept these! Strangely enough we are prone to think of many things as uncertain, things which God can make certain. Will you readers give some comforting certainties?

LECTERN:—God's promises are sure. 1 Kings 8:56, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant."

PULPIT:—We have sure foundations. Isaiah 28:16, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste."

LECTERN:—Rewards are certain. Matthew 10:42, "And whosoever shall give to drink unto one of these little

ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

PULPIT:—We are assured of acceptance. John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

LECTERN:—Divine Love. Romans 8:38 and 39, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

PULPIT:—Assured of Immortality. 2 Corinthians 5:1, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

LECTERN:—We have real anchorage. Hebrews 6:19, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil:

INTERLOCUTOR: — (Readers listening) These are great comforts indeed. But let us also remember that the Bible gives some sobering certainties in answer. Let us hear some of them:

PULPIT: — Certainty of exposure. Numbers 32:33, " * * and be sure your sin will find you out."

LECTERN:—Certainty of disappointment. Deuteronomy 32:32, "For their vine is of the vine of Sodom, and of the field of Gomorrah: their grapes are grapes of gall, their clusters are bitter:"

PULPIT:—Certainty of leaving earth possessions. 1 Timothy 6:7, "for we brought nothing into this world, and it is certain we can carry nothing out."

LECTERN:—Certainty of death. Ecclesiastes 8:8, "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in

that war."

PULPIT:—Certainty of judgment. Ecclesiastes 12:14, "For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil."

LECTERN:—Certainty of separation from the righteous, Matthew 25:31-33. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."

PULPIT:—Certainty of evil doers being banished from divine presence. 2 Thessalonians 1:9, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

INTERLOCUTOR: — (Readers listening) Let us meditate together:—

Organ interlude, "My Soul Be on Thy Guard," (Once through).

Another timely question is this matter of security. We think of economic security, national and world security. Such security is only relative. The Bible does promise spiritual security. Will you read about such security for God's people:

LECTERN:—Job 11:18, "And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety."

PULPIT:—Psalms 91:5, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;"

LECTERN:—Psalms 112:7, "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord."

PULPIT:—Proverbs 3:24, "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet."

LECTERN:—Hebrews 13:6, "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

PULPIT:—1 Peter 3:13, "And who is he that will harm you, if ye be followers of that which is good."

LECTERN:—God's people are firmly established: Psalms 40:2, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

Psalms 112:8, "His heart is established, he shall not be afraid, until he sees his desire upon his enemies."

Proverbs 12:19, "The lip of truth shall be established for ever: but a lying tongue is but for a moment."

Romans 16:25, "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began."

Colossians 2:7, "Rotted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

Hebrews 13:9, "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

PULPIT:—God's people cannot be moved. Psalms 15:5, "He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Psalms 21:7, "For the king trusteth in the Lord, and through the mercy of the most High he shall not be moved."

Psalms 55:22, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."

Psalms 66:9, "Which holdeth our soul in life, and suffereth not our feet to be moved."

Psalms 125:1, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever."

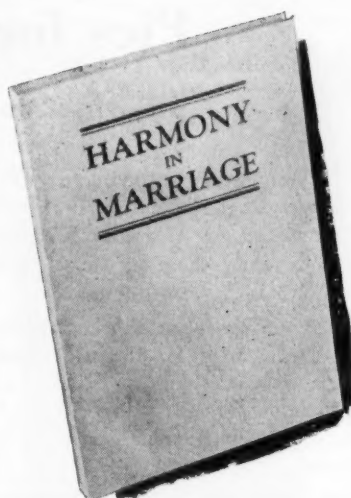
Proverbs 10:30, "The righteous shall never be removed: but the wicked shall not inhabit the earth."

INTERLOCUTOR:—(Readers listening) These answers are assuring. Does the Bible also give warning about the insecurity of the wicked? Will you read!

LECTERN:—Psalms 73:18, "Surely thou didst set them in slippery places: thou castedst them down into destruction."

PULPIT:—Proverbs 23:34, "Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast."

LECTERN:—Jeremiah 23:12, "Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even



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Maturing of Love
Partnership in Daily Work
Maintaining Personal Attractiveness

Courtesy at Home
Continuing to Be Lovers
Financial Team-Work
Physical Harmony
Sex Differences Understood
The Honeymoon
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the year of their visitation, saith the Lord."

PULPIT:—Matthew 7:26, 27, "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell: and great was the fall of it."

LECTERN:—The Wicked Man's undoing is foretold: Proverbs 11:5, "The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness."

Proverbs 22:14, "The mouth of

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strange women is a deep pit; he that is abhorred of the Lord shall fall therein."

Jeremiah 6:15, "Were they ashamed when they had committed abomination? nay, they were not all ashamed, neither could they blush; therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith the Lord."

Amos 8:14, "They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again."

PULPIT:—The Overthrow of the Wicked is Usually Sudden:—Proverbs

6:15, "Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy."

Proverbs 24:22, "For their calamity shall rise suddenly; and who knoweth the ruin of them both?"

Isaiah 30:13, "Therefore this iniquity shall be to you as a branch ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant."

Isaiah 47:11, "Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know."

1 Thessalonians, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

INTERLOCUTOR:—(Readers Listening) Again, let us enter deeply, into meditation:

Organ Interlude "Rock of Ages." (Once through.)

A third great question of the day is "What can we believe?" The only vital answer is simply to believe,—believe in God and in Christ as Saviour, and the Holy Spirit as our comforter. Yes, Faith is the Victory. Listen and you shall hear!

LECTERN:—Luke 17:5, "And the apostles said unto the Lord, Increase our faith."

PULPIT:—Romans 10:17, "So then faith cometh by hearing, and hearing by the word of God."

LECTERN:—Romans 14:23, "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

PULPIT:—Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen."

LECTERN:—James 2:17, "Even so faith, if it hath not works, is dead, being alone."

PULPIT:—1 John 5:4, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

LECTERN:—Hear a few of the calls to trust: Psalms 37:3, 5, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

Psalms 118:8, "It is better to trust in the Lord than to put confidence in man."

Proverbs 3:5, "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

Isaiah 26:4, "Trust ye in the Lord for

Pies for Patriots

by Martha J. Atkinson

DID you ever attend an old-fashioned pie social? I should like to tell you of a most successful one, recently held in our little church*.

Circle 1 of the Woman's Christian Service had charge. Since it was February, we decided on an evening of entertainment for the entire church congregation, with patriotic theme predominant.

"What shall we do about refreshments?" one member asked.

"It'll be a pie project," our leader replied. "For what could be more suitable than pies for patriots?"

Accordingly, committees were appointed; one for program, one for refreshments, and another for decoration.

We were fortunate in being able to secure the sociology professor from our State College, an outstanding Christian man, as speaker of the evening. His topic, "The Christian Church In a Changing World."

Our somewhat formal program, we planned to open with the singing of our National Anthem, followed by the pledge of allegiance to the Flag. A young baritone singer kindly consented to give us several selections, with violin accompaniment. And a church Youth Group agreed to put on a short skit, in costume, about the boyhood of Washington.

The refreshment committee requested pies—and more pies; home-made, and large in size. Thirty ladies each offered to contribute one that could be cut into five generous slices.

"Cherry pie, for February," one lady said.

"But what about the old stand-by,

*Willow Glen Methodist Church, San Jose, California.

ever: for in the Lord Jehovah is everlasting strength."

Isaiah 50:10, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

PULPIT:—And here are some special promises if we do: Psalms 31:19, "Oh, how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!"

Psalms 32:10, "Many sorrows shall

apple pie?" another asked.

"Or lemon cream pie! I adore it!" exclaimed a third.

So we compromised; had ten pies of each of the three kinds.

The decorating committee arranged large bunches of flowers on piano and tables. Blue grape hyacinths, beautifully combined with white snow-drops, and red flowering quince, gave a festive air, and carried out our patriotic theme. They also used many small flags, colored paper napkins, and little hatchets cut from red paper. And several of the ladies who served, were dressed in Colonial costumes.

A large number attended the social. The two-hour program was enthusiastically received. When time for refreshments came, the crowd formed in line, and marched into the kitchen, to select the kind of pie each preferred. We had the pies cut, and the pieces laid out in small plates. We charged ten cents for each slice, and five cents for a cup of coffee.

"Lemon pie! Lemon pie!" came the demand again and again. Above the good natured banter, the popularity of lemon pie was soon evident. With the lemon pie all taken, the apple, and the cherry pies were quickly disposed of.

We had arranged for an old-fashioned spelling bee, but it deteriorated into a game of charades, in which young and old participated in gay fashion.

The evening closed with the audience gathered about the piano, singing favorite songs and hymns.

"Do it again soon!" the guests called out, on leaving. "And give us more pie!"

The evening had been a success. We had enjoyed our fellowship together. And we had cleared twenty-two dollars and fifty cents.

be to the wicked: but he that trusteth in the Lord, mercy shall compass him about."

Psalms 34:22, "The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate."

Psalms 125:1, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever."

Proverbs 29:25, "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."

INTERLOCUTOR:—(Readers Listening) We have heard general refer-

ence concerning faith, some calls to trust, and certain promises if we do. Now would you readers give us excerpts from the faith chapter, responsively.

LECTERN then PULPIT:—Hebrews 11:1-10, 17-18, 24-25, 32-40.

INTERLOCUTOR:—Let us enter into to another period of meditation:

Organ plays, "My Faith Looks Up To Thee" once through.

Finale: Readers retire from stations, congregation is asked to rise, Interlocutor leads in short prayer, then final hymn is sung, and Service concluded.

Get Back Into the Game

(From page 29)

have known that judgment was impending. So we have thrown ourselves into our old ways in one more desperate attempt. But it will not work. We only hear again.

"Those strong feet that followed, followed after.

But with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic instancy,
They beat, and a Voice beat
More instant than the Feet—
"All things betray thee, who betrayest Me."

No, the forgiveness of God does not revise his laws nor change his will. But it restores us to fellowship and quickens our desire to live by his laws. This is a truth which need not be clouded by questions of whether we can know the will of God. The very heart of religious faith is that there is an Other whom to obey is life. Forgiveness gives us the chance to return to this high calling.

III.

It is probable that many of you coming to these closing moments would say, You have discussed in theory what forgiveness is. But after all, may this not be mere wishful thinking? How do you know that such forgiveness is really possible, that this is the kind of world which makes it so? Can you prove it is true?

No, like so many great things, it must be a matter of a great faith. But this faith is not without solid grounding.

For one thing, there is the testimony of the human spirit which says it is so. Most of us have an inescapable intuition that we are not alone in this human enterprise; that somehow we live and move under a Presence to whom we feel thankful, with whom in rare moments, we feel companionship. If we did not have this intuition of an Other we should not feel our guilt which prompts our interest in being forgiven!

Again, you have the testimony of sincere souls who have found forgiveness. We KNOW that lives have found liberation, restoration and peace. This we have seen! Use your own interpreta-

"WHEN I MEDITATE
ON THEE IN THE
NIGHT WATCHES"



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tion. It is still true. Like the blind man many have said, "One thing I know, whereas I was blind, now I can see."

Climaxing this, the life of Jesus stands as witness to the forgiving spirit in God. Ah, says some modern, but Jesus was only a man, a great teacher and prophet, but only a man. Then, if he were only man can God be less in character? Surely then God's forgiveness must exceed that of Jesus! Yet see what limitless mercy was in the Master! If, on the other hand, with Christian history you say that God uniquely revealed Himself in Jesus then in this Galilean you have an open window looking out upon the Eternal. What you see must surely bring you to say, "There's a wideness in God's mercy, Like the wideness of the sea."

So, it is a faith, but not a blind one. It has profound support.

I have been saving my text this morning to the end, for it is one which leads to action. They are words of Jesus recorded in the ninth chapter of Matthew. When the paralyzed man was brought by his friends, Jesus, supreme physician of the soul, saw the trouble. Only forgiveness could "cleanse the stuffed bosom of that perilous stuff which weighs upon the heart." His words have been words of eternal hope



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that just
GLOWS
with good
ideas!"

It Can Happen Between Sundays

* By EUGENE DINSMORE DOLLOFF

Dr. DOLLOFF refused to surrender to the suggestion that the week-night meeting must go. Instead, he planned and worked to make his Thursday night service "grow" and "glow." In telling how he and his people do this, he reveals how any pastor and church can save this meeting.

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ever since. "Son, thy sins are forgiven thee . . . Arise . . . Go!"

"The game's only half over! Get back in the game!"

Charles G. Finney

by William Linnaeus Ludlow*

As evangelist, preacher, teacher and theologian Charles G. Finney marked well the nineteenth century. 1942 was the sesquicentennial of his birth. Professor Ludlow has had access to the splendid materials available in the library of Oberlin College and from these has given us this story of the man. It will appear in installments.

NINETEEN HUNDRED FORTY-TWO marks the sesquicentennial of the birth of one of the greatest Christian evangelists of the last century. The early life of Charles G. Finney is a story of paradoxes. Although he used the revival method as the principal means of converting people to the Christian faith, he himself was not changed by that means. Although his own home was one of the most Christian in America, he was not reared in a home of professing Christians. As a teacher of theology he constructed a system of religious thought for himself and did not rely upon the creeds and systems others tried to give him. Many teachers of theology, and certainly it was true in the nineteenth century, depended upon much formal training in doctrine. But Finney had no such training; perhaps this fact partly explains how he developed and grew in grace with God. Finney's life as a teacher, minister and college president of Oberlin, may be summed up in a sentence taken from his lecture entitled "The Psychology of Faith." "When we firmly trust in His person," declared Finney, "and commit our souls to Him by an unwavering act of confidence in Him for all that He is affirmed to be to us in the Bible, this is faith."

Charles G. Finney was born in Warren, Litchfield County, Connecticut on August 29, 1792. His father was a farmer and a veteran of the Revolutionary War. When Finney was two years of age, his parents moved to Oneida County, New York. The outdoor life on the farm gave Finney not only a strong body but also an appreciation of the life of the toiler. His formal education—if it may be called that—included the one-room schoolhouse subjects and two years at Hamilton Oneida Institute at Clinton, New York. The principal of the Institute was Seth Norton who later became professor of languages at Hamilton College. He

was a lover of music and taught Finney to sing, to read music at sight, and to play the violin and bass viol or violin-cello as it is called today.

About 1808 Finney's parents moved to Henderson, on Lake Ontario, in Jefferson County, New York. Here for four years Finney taught school—two months in the summer and three months in the winter. He was greatly admired by the students for his interests and skills in many athletic sports. When the War of 1812 began, the residents of New York state feared invasion. Finney went to Sackett's Harbor to enlist in the navy. Here he found so many quarreling, cursing and drunken sailors that he changed his mind and went home. When he returned home, he decided to go to Warren, Connecticut and attend an academy or high school. Here he spent two years. It was his intention to enter Yale University but his teacher at the academy, who was a graduate of that institution, persuaded Finney that it would be a waste of time to go. He believed Finney could acquire by private study in two years what would normally be covered in four years at Yale. Following the advice of his teacher, Finney went to New Jersey where he taught for two years. He returned from time to time to Warren, Connecticut, to report the progress of his studies to his teacher. When Finney learned of his mother's sickness he returned to New York state for he had planned to establish an academy with his teacher in the south.

After some thought Finney decided to study law and, in 1818, he entered the office of Judge Benjamin Wright at Adams, New York. Wright was one of the best lawyers in the state and a good friend of Governor De Witt Clinton. For two years Finney read law and was admitted to the bar. During his period of study he took an active part in the work of the Masonic fraternity, a body which he later attacked. Until Finney attended school in Warren, Connecticut, he had never lived in a community

where the church was regarded as an important part of a man's life. In New Jersey Finney found the preaching was in German—a language which he did not understand. In latter life Finney described this period of his life in these words: "When I went to Adams to study law, I was almost as ignorant of religion as a heathen. I had been brought up mostly in the woods. I had little regard for the Sabbath, and had no definite knowledge of religious truth."

At Warren, Connecticut, Finney had heard the preaching of Peter Starr. He did not in any manner appeal to Finney. At Adams, New York, Finney met George W. Gale, a young graduate of Princeton, who was thoroughly imbued with a form of hyper-Calvinism. While the sermons of Gale did not convince Finney, his personal contacts with the young lawyer did have some effect upon him. He accepted the task of leading the church choir and used his talents for the building of inspiring song services. If Gale did not convince young Finney through his sermons, he did arouse questions to the extent that he had his choir leader purchase at the age of twenty-nine the first Bible he ever had.

The Conversion of Finney

The conversion of Charles G. Finney ranks with some of the greatest in history. It was not an easy decision for Finney to make. If we believe the reports of his conversion given us by some of his own friends, it was a distinct surprise to them. An old lawyer who had heard of Finney's conversion said: "There is nothing in it. It is just a practical joke. Finney is making sport of the Christian people in the place and is trying to see what he can make them believe." Even his minister, Mr. Gale, refused to believe the report and thought it was untrue. The following day after his conversion Finney told a client who had employed him: "I have enlisted in the service of Christ and have a retainer to plead his cause. You must therefore seek another attorney to attend the suit."

There are two observations to be made concerning the conversion of Finney. Finney's struggle to find something of value in Christianity is not unlike the questioning which non-Christians today raise. The preaching of Mr. Gale

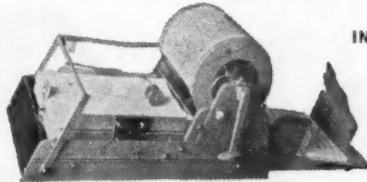
*Muskingum College, New Concord, Ohio.

did not satisfactorily answer the doubts of Finney. Moreover Finney detected something unreal about the region of that parson. On one occasion Finney is reported to have said concerning a prayer meeting being conducted by the Rev. Gale: "I heard them pray continually for the outpouring of the holy spirit, and as often confess that they did not receive what they asked for." After another prayer service the choir-leading attorney declared: "I suppose that I need to be prayed for . . . but I do not see that it would do any good for you to pray for me; for you are continually asking, but you do not receive. You have been praying for a revival of religion ever since I have been in Adams, and yet you have it not."

No doubt many readers of *Church Management* see in this observation of Finney the modern parallel of wishing and hoping but not of doing. Finney truly believed in that statement of the writer of the Epistle of James: "Be ye doers of the word, and not hearers only, deceiving your own selves." We may take today the frank criticism which Finney gave concerning Gale's preaching. This minister failed, as some do today by using phrases which have no meaning whatsoever in them or for their congregations. Finney was converted because at last he found an understanding point of view about Christianity.

The other observation to be made concerning the conversion of Finney is that it was produced through a mental as well as spiritual struggle. Finney did not want any of his close friends to know that he read the Bible. He did not want anyone to know that he was walking out to the edge of town in order to consider the question of being a Christian. Two simple acts formed the means of conversion. During this period of doubt he continued to read the Bible and to pray the best he knew how. Not even his minister was consulted, perhaps from past experiences he thought nothing could be given him. For three days and nights the struggle continued. Finally Finney was determined to come to a decision. Walking to the edge of town Finney tells us that he said to himself: "I will give my heart to God or I never will come down from there." Here in the silence of the woods he found it "so perfectly quiet . . . that it seemed as if all nature listened." Returning to town and to the law office he felt a profound sense of peace in his soul. It was evening when he returned and dark in his office yet, as he relates the incident, "it appeared to me as if it were perfectly light. As I went in and shut the door . . . it seemed as if I met the Lord Jesus Christ face to face."

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Early Labors of Finney

In the spring of 1882 Finney put himself under the care of the St. Lawrence presbytery of which Mr. Gale was a member. The presbytery urged the young man to go to Princeton Theological Seminary but he gave a quick reply in the negative. "I plainly told them," he explained later "that I would not put myself under such an influence as they had been under; that I was confident they had been wrongly educated, that they were not ministers that met my ideal . . ." After his licensure, Finney was asked to preach before the congregation in Mr. Gale's church. He was a disappointment to Gale who remarked that he was ashamed of having Finney as one of his theological students.

No minister ever went forth to work with less expectation for success than did Charles G. Finney. After receiving his license to preach, he was commissioned by the Female Missionary Society of the Western District of New York to preach for three months in Oneida County, New York. He divided his time between two churches which he vividly described in a letter to a friend: "The church was disheartened and hung their harps upon the willows. The dear Zion was robed in mourning . . . Rebellion against the blessed God, under almost every form and in every shocking degree stalked aboard with unblushing front. . . . My soul was sick and I commenced my labors amongst them with plain dealings and denounced the terrors of the Almighty against them for their impious wickedness and ruinous rejection of the gospel of God's dear Son."

Finney's preaching was like that of
(Turn to page 36)

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SEPARATE LITERATURE OF EITHER ON REQUEST

Charles G. Finney

(From page 35)

John Wesley. He describes his early labors in New York state in these words: "I preached out of doors. I preached in barns. I preached in school-houses. I preached nearly every night. I preached about two hours at a time. Before the six months were completed my health was entirely restored, my lungs were sound, and a glorious revival spread over all the region of country." Finney commenced his labors in New York state with poor health but he was soon so engrossed in his work that he regained his strength of his early youth. In fact the marriage of Finney illustrates how everything he thought or did centered about his preaching.

Finney was married in October, 1824, to Miss Lydia Andrews, a young lady whose home was in Whitestown, Oneida County, New York. While Finney left his bride at home to make preparations for housekeeping, he went to Evans Mills to obtain transportation for his household goods. The revival interest was so great at Evans Mills that the neighborhood prevailed upon Finney to remain and preach. Before he realized the swift passing of time, he had remained a week. He wrote his wife that with her consent he would put off sending for her until "God seemed to open the way." He remained through the winter at Evans Mills. In the spring he set out to get his wife. But the roads were slippery and he was compelled to stop at Le Rayville to have his horse's shoes reset and sharpened. When the people learned that Finney was in town, they persuaded him to preach in the schoolhouse. Interest was so great in Finney's preaching that he was compelled to remain. Consequently Finney had to send another person to proceed on the journey for Mrs. Finney.

An interesting and humorous incident took place during Finney's early labors in New York State. He was called while preaching near Antwerp, New York to a small country town named Sodom. Not knowing the name of the town Finney chose as his text: "Up, get you out of this place; for the Lord will destroy this city." He continued for two hours to preach the destruction of Sodom. The people began to get more and more angry as Finney spoke but finally one by one they began to come under the influence of the speaker. Because of another meeting Finney had to leave the place but the meeting continued in prayer until the next day. Then the group sent for Finney and he came back again to preach.

The New Lebanon Convention

For some time there had been a growing antagonism to the methods and



THE 1943 UNIVERSAL WEEK OF PRAYER, JANUARY 3-10, 1943

Each year during the first full week of January there is a world-wide observance of the Universal Week of Prayer. The dates are January 3-10. This week will be one of a global fellowship in prayer. This is a time, if ever, when the ministers and churches everywhere will want to make special plans for united prayer.

The series of topics for next year has

preaching of Finney. During the progress of the work in Oneida County a friend and coworker of Finney wrote in a letter dated May 11, 1826: "The work of God moves forward in power, in some places against dreadful opposition. Mr. Finney and I have been both hanged in effigy. We have frequently been disturbed in our religious meetings. Sometimes the opposers make a noise in the house of God; sometimes they gather round the house and stone it, and discharge guns. There is almost as much writing, intrigue, and lying, and reporting of lies, as there would be if we were on the eve of a presidential election. Oh, what a world. How much it hates truth. How unwilling to be saved. But I think the work will go on."

The work did go on in spite of opposition. Finney was charged by his

been prepared by Dr. Oscar Edward Maurer, one of the outstanding and best known preachers in New England, and pastor of the Center Church, New Haven, Connecticut. The theme about which the topics are written is, "Faith Giveth the Victory." The seven daily topics under this theme, are—

Sunday, January 3—"Appearance and Reality."

Monday, January 4—"Flight or Faith?"

Tuesday, January 5—"A Song in the Night."

Wednesday, January 6—"The Anchors of Faith."

Thursday, January 7—"The Faith that Impels."

Friday, January 8—"Faith Plus."

Sunday, January 10—"The Faithful God."

Helen Keller said recently, "A nameless dark is settling down over our world." How true. The darkness seems more impenetrable than ever before, because it is a projection, not only of war, but also of a rapid world upheaval. Yeasting forces are at work. Christians need to pray. They need to pray unitedly in all communities right across America. How better could any group of ministers and churches start the New Year? The question is often asked, "How can the Church adequately gird herself for these testing days? Primarily through prayer, for prayer at its best is the effective identification of the individual or the group with a God of Power. Only the power of God can steady us and give us strength in this crisis."

The Universal Week of Prayer booklets may be ordered from: The Department of Evangelism, 297 Fourth Avenue, New York, N. Y. at the rate of 5 cents per single copy and 2 cents each in quantities, postpaid.

ministerial brethren of being harsh and rude in the pulpit. Some said he was irreverent in his prayers. Others declared he advertised his meetings by means of sensational handbills. The most active opponent to Finney's work was William R. Weeks, the minister of a Congregational Church at Paris Hill, New York. He was unable to impress the members of the presbytery and withdrew to organize the Oneida Association. At a meeting of the Presbytery of Oneida, held at Whitesborough, on September 8, 1826, a committee was appointed to report on the status of revivals within its jurisdictional bounds. In the committee's report Finney was described as the chief promotor of revivals. He was described in the report as a man who possessed "a discriminating and self-balanced mind; has a good share of courage and

decision; is frank and magnanimous in his deportment, ardent and persevering in the performance of the duty of his office."

Although the report of the presbytery referred to false reports circulated concerning Finney and other evangelists, opposition continued. Lyman Beecher and Asahel Nettleton were among those who believed that Finney's methods were bad. The misapprehensions of Dr. Nettleton were shared by so many in New England and elsewhere that a number of representative Presbyterian and Congregational ministers, including both the friends and opponents of Mr. Finney, at the invitation of Lyman Abbott and N. S. S. Beman, met at New Lebanon, New York, to consider certain differences of opinion which were "supposed to exist among themselves and their brethren in respect to revivals of religion." The convention met at the house of Mr. Betts on Wednesday July 18, 1827 and, with the exception of Sunday, continued in session until Thursday, July 26, when it was dissolved. While this meeting was in no sense an ecclesiastical court, it did vindicate through its deliberations the contentions of Mr. Finney. His methods were not as crude as was charged. The subject of these discussions came up at the Presbyterian General Assembly held the following May, 1828, in Philadelphia, and a truce was signed which wiped from the slate all further publication of pamphlets and pro and con discussions on the subject of revivals.

The New York City Pastorate

For more than ten years Charles G. Finney labored incessantly as an evangelist. With only few days or week's rest during the entire period, Finney began to fail in health. He had now three children and found it difficult to take them about the country. He accordingly accepted the call to a pastorate in New York City. Lewis and Arthur Tappan, David Hale and others leased the Chatham Street Theatre for a church. When the owner was approached, he was very much surprised to learn that a church was being planned for one of the most vice ridden areas of the city. "You mean to make a c-h-u-r-c-h here?" Mr. Blanchard, the lessee, inquired. Upon being assured that this was their purpose, he said, "You may have it and I will contribute a thousand dollars towards it."

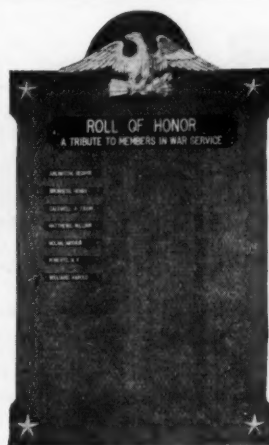
In addition to the preaching services at the Chatham Street Chapel, Bible classes were formed; prayer meetings

instituted; Bibles and religious literature circulated; shops, stores, saloons, and offices were visited, and their patrons were invited to attend services. The first man to kneel in the prayer meeting room which was formerly the bar room of the theatre was an actor who gave this prayer: "The last time I was here Thou knowest that I was a wicked actor on this stage. O Lord, have mercy upon me."

The summer following the beginning of his labors in New York City, the city was visited with a scourge of cholera. Finney, like a good minister of the gospel, never closed his church in summer, and labored so hard that he fell victim of the disease. He was unable to carry on in his usual zealous manner until the next spring. However, his workers carried on. The membership had increased in such numbers that another church was formed on Madison and Catherine Streets. The Chatham Street Chapel continued to be the scene of his revivalistic work.

In his autobiography Finney gives an interesting picture of his labors in New York City in these words: "When I first went to Chatham Street Chapel, I informed the brethren that I did not wish to fill up the house with Christians from other churches, as my object was to gather from the world. I wanted to secure the conversion of the ungodly to the utmost possible extent. We therefore gave ourselves to labor for that class of persons, and by the blessing of God, with good success. . . . When I left New York, I think, we had seven free churches, whose members were laboring with all their might to secure the salvation of souls. They were supported mostly by collections, that were taken up from Sabbath to Sabbath. . . . A more harmonious, prayerful, and efficient people, I never knew, than were the members of those free churches."

(Concluding installment will appear in the February issue)



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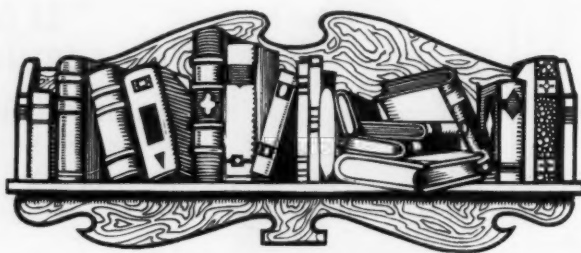
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Books

Preachers and Preaching

The Servant of the Word by Herbert H. Farmer. Charles Scribner's Sons. 152 pages. \$1.50.

The reader's appreciation for this book started slowly with the first chapter. Dr. Farmer believes in the primacy of preaching. It is the basic thing in Christianity. It stands ahead of worship, of acts of healing. It bears witness to the saving power of the gospel. The reading of the first pages led the reviewer to feel that perhaps here is another authority who is seeking to eliminate all pastoral and executive tasks as the clergyman studies and preaches.

The first fears are dispelled, however, as the reader gets more fully in the book. The author includes a great many necessary activities under the head of preaching. The minister continues his sermon as he goes into his parish in the days which follow its delivery.

There is the best of advice in the following:

"Those who have what are called 'pulpit gifts' will suffer great loss of power if their preaching is not surrounded by those more direct and personal relations which are part of a faithful pastoral ministry exercised over a number of years. And to succumb to the temptation to rely on your pulpit powers to make up for deficiency on the pastoral side is fatal."

The sermon with Dr. Farmer is first, but worship and pastoral oversight are given important positions. There is little in this book of the atmosphere of machines and shops, labor unions and economic discussions in which American sermons are created. But where the writer does touch contemporary life he gives every evidence of being familiar with it.

Dr. Farmer presents the modern viewpoint which is swinging away from the social and intellectual liberalism of the past generation back to the gospel Biblical authority and here, indeed, he is a reliable leader.

W. H. L.

The Pastor as a Personal Counselor, A Manual of Pastoral Theology by Carl J. Schindler. Muhlenberg Press. 147 pages. \$1.25.

So much has been written in recent years about pastoral counseling that it is hard to say anything new on this subject, but this little book is the best brief treatment of this topic that has come to the reviewer's attention. While making no claim to originality, Mr. Schindler nevertheless makes numerous wise suggestions that are not usually

found in the more technical books in this field. His analysis of the significance of psychiatry and psycho-analysis is especially lucid, concise, and discerning.

It is the thesis of this volume that "the minister on the basis of his understanding of the Christian religion must be an expert in the field of human relationships." The functions of the minister in the sickroom, as a marriage counselor, and as a human relations expert are wisely discussed. There is a particularly helpful chapter on The Therapeutic Value of Group Experience. Other chapters deal with The Pastor's Personality, How People Differ, Psychological Types, and How the Minister Helps.

While some may feel that the author's treatment of this or that phase of pastoral counseling is too brief and sketchy, this little book merits a wide reading and will be especially helpful to young ministers.

J. C. P.

The Desires of A Religious Man by Donald H. Tippet. Fleming H. Revell Company. 153 pages. \$1.50.

The author of this volume is minister of the First Methodist Church of Los Angeles, California. These sermon-essays on the Lord's Prayer were prepared for publication from the notes used in preaching of the sermons in which form they first appeared. These essays are not the polished word of the author but rather they are the utterance of a preacher as he tries to minister to his people from week to week in a parish of nearly five thousand members.

When Jesus taught his disciples to pray, he gave them what Saint Thomas Aquinas called a "list of perfect desires" and it is these "perfect desires" that Dr. Tippet explores and interprets. In eight chapters the author considers the desires of a religious man, for significance, for security, to worship, for brotherhood, for food, for forgiveness, and for divine leadership. Dr. Tippet comes to his subject with a deep appreciation of man's nature and his struggles. He leads his readers into these subjects with the use of religious poetry but never lulls them to sleep with unreal or soothing statements of piety. Like the Lord's Prayer itself these sermon-essays are simple and direct yet spiritually satisfying. The reviewer, if he had to select one chapter as the best, would find it a difficult task but might choose The Desire for Significance.

This is a book to be read and reread for comfort and for contemplation of the Christian way of life, for it will be

found at all times radiant and cheering. It will fill the busy pastor with a new spirit in these times of war.

W. L. L.

Through All the Seasons Stories to Tell Young Folks, by Ivan Welty. Fleming H. Revell Company. 186 pages. \$1.50.

On the jacket of this volume it is stated that here are "fifty-two rousing character-building stories for young listeners, with a special story for each of the principal holidays." While there are only forty-four stories in the book, they are charmingly and effectively told and are remarkably free from the too obvious moralizing that mars so many spoken and written story-talks. The stories for New Year's Day, Valentine's Day, Fathers' Day, Labor Day, and Christmas are especially good. Many of the stories for other than special days are of equal value. While not all of these little narratives will lend themselves equally well to pulpit use, this will be a helpful and suggestive book for ministers, church school teachers, and parents.

The author is a well-known contributor to the *New Century Leader* and to the *International Journal of Religious Education*.

J. C. P.

The Bible

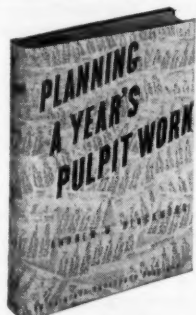
The Bible Is Human by Louis Wallis. Columbia University Press. 330 pages. \$2.50.

This volume is the final one of a trilogy, the first having come in 1912 as a *Sociological Study of the Bible*, the second, *God and the Social Process*, in 1935.

Louis Wallis deserves well at the hands of practical Christians, for his fight against obscurantist dogmatics which would take God out of the social process.

Really, this should be a "must" book, alongside of MacWilliams' recent *Ill Fares the Land*. Far more urgent matter than dogmatic disputations is before the house, more important to America than ever before, as MacWilliams shows; a situation before which the winning or losing of the war, even, goes to second place. Dr. Odum of Chapel Hill has been putting this truth to the fore for some time. That matter is the displacement of the base of America's population from the land, to become modern slaves, as migrants or some kindred thing.

Jehovah versus Baal: human rights and the use of land and property for
(Turn to page 40)



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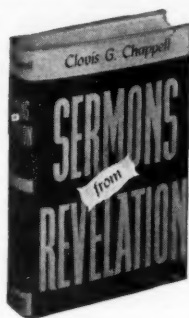
"Even a preaching genius has some way of planning for the pulpit." All ministers will value this book highly: the experienced preacher will be enabled to check and improve his methods; the younger preacher will find necessary aid in formulating and executing an effective plan. The author divides the Christian year into four sections and aids the minister in choosing series and courses of sermons in each quarter, suggesting appropriate sermon texts, themes, and titles.

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The Pastor's Ideal Funeral Manual Nolan B. Harmon, Jr., Compiler

The rich materials of this book include: Historic Liturgies; hymns, poems, prose meditations; selected Scriptures; prayers; well-arranged funeral sermon outlines. It will aid in the planning of funeral services full of beauty, dignity, and comfort. Intimate counsel is given for the pastor's ministry to the bereaved. Selected material for groups of various ages is carefully arranged, while the widely varied materials are indexed, so that Scripture Selections, Authors, Poems, and Hymns may be immediately located. Pocket size. **\$1.50**

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ABINGDON - COKEBURY GOOD BOOKS

Book Reviews

(From page 38)

human rather than privileged interests, that was the leading issue of Old Testament movements. Baal concentrated the latter in his theology. Through the furnace-purification of national destruction and exile, the Jewish people won through to the Jehovah concept, giving the purest theology as a basis of later Christianity, with a moral and ethical content that is, alas, too often honored by violation. Such churches and theologians who separate God from the social process are far more dangerous atheists than those who preach negatively variant dogmatics.

The author is a bit optimistic as to the general and enduring conquest by the Jehovah doctrine of our land, in contrast with Central Europe. The Baal process, also in rapid progress here, is casting great shadows upon this western scene. Even so, this volume is doing brave spade-work where it is greatly needed.

J. F. C. G.

Paul's Ways in Christ by Egbert W. Smith, Fleming H. Revell Company. 152 pages. \$1.50.

This is a book written by one of the most outstanding men in the Presbyterian Church U. S. It comes out of his ripened experience and knowledge. For 55 years he has served as pastor, evangelist, Home Mission Superintendent and Executive Secretary of Foreign Missions. Having come to the age of retirement, he offered his services to the Foreign Missions Committee as Field Secretary and has been doing more preaching than usual.

This is a book every minister and church worker will find helpful. It was a blessing to the reviewer. It gives one a thrill over the great gospel, makes him want to be a better soul-winning preacher, and do more for the Lord.

Dr. Smith has gone through the epistles of Paul and gleaned teachings on Humility, Faith, Love, Christian Giving, Victorious Living, etc. It is written in a challenging style, illustrated and applied through his fruitful ministry. Though there are many books about Paul, "the greatest Christian, the greatest Missionary, the greatest Christian Worker," this book is unique, fascinating and will find a wide reception.

T. B. R.

And Behold the Camels Were Coming by Edward Cuyler Kurtz. Zondervan Publishing Company. 332 pages. \$1.98.

This is a book written by a layman who as a boy was captivated by the saying, *And Behold the Camels Are Coming*. It is a narrative about Rebekah a type of the Church, Isaac a type of Christ, Abraham a type of God, the Father and the Servant as a type of the Holy Spirit. It is written in easy style, the result of twenty years of study by a travelling salesman "courting Rebekah in a thousand stops at the side of the road." Now, though retired, he gathers his notes and writes this interesting devotional book, that may enrich your life and give you new visions of hope and comfort.

Dr. Gaebelstein writes the foreword and says, "This splendid work may be looked upon as an excellent guide, a key to unlocking the riches of prophetic

prediction. He has embellished the story in a rich way yet he has not overdrawn that blessed and pleasing picture of the camels coming, of the work of the Holy Spirit in gathering the bride."

T. B. R.

Religious Thought

Invitation to Pilgrimage by John Baillie. Charles Scribner's Sons. 134 pages. \$1.50.

Keen, logical and convincing is John Baillie, professor of theology in the University of Edinburgh. Believing that there are many in the intellectual world who should be invited to become Christians he has given himself the task of persuading them that the Christian philosophy comes nearer answering the problems of life than any other. He believes that one has a right to doubt, to debate and to discuss and repudiates that swing to authority in religion which asks one to desert his ability to reason. He is not a disciple of Kirkegaard nor Barth.

But, as every one must, Professor Baillie does start with some authority. He finds the basis of Christian faith in conscience which to him is God. He lays a great deal of emphasis upon the time in his childhood when a higher authority than parent took control of him and forced him to challenge parental decisions. That authority, he insists, is God.

Having accepted this, one follows easily his concluding chapters where he discusses the Christian life, immortality and the church. Of course this reviewer accepts it and finds his own convictions strengthened by the book. If one challenges this one premise he may have difficulty with the rest of the argument.

Outside of the "invitation" feature of the book it makes a further contribution in its challenge of the pessimistic authoritarian theology which has had its rise parallel with the rise of the dictator state. It is good to have one of Dr. Baillie's strength to proclaim a religion based on reason and experience.

W. H. L.

Redemption and Revelation by H. Wheeler Robinson. Harper & Brothers. 320 pages. \$3.00.

Here is the third of a great trilogy from the hand of the brilliant English scholar, Dr. H. Wheeler Robinson, principal of Regent Park College, Oxford. American students of theology have read with increasing interest his *The Christian Doctrine of Man* and *The Christian Experience of the Holy Spirit* and have awaited with eagerness this concluding work which fittingly crowns the series.

The author shows that there are at least five characteristics of history which the Christian interpretation of it claims to discern: (1) the creative activity of history, (2) its actuality, (3) its values, (4) its subjective factor and the consequent transformation of meaning, and (5) the inclusion of its temporal events within an eternal order.

Redemption and Revelation are taken together in this study, the author implies, because they are regarded as different aspects of the actuality of history. In the decade since his last book

appeared Dr. Robinson has been investigating with thoroughness the contributions of psychology to the understanding of religious experience. His pertinent conclusion is that all that man has done needs redemption, but not only that; what he is must be redeemed as well. Such a redemption, actual in history, will at once constitute the supreme revelation of God.

Divine purpose finds a new achievement, for the retiring Oxford principal, in the exercise of human freedom. But when this freedom is abused man is helpless to atone and so requires divine redemption. The actual historical redemption of man in Christ supplies the supreme revelation of God while becomes the cardinal factor in changing the hearts and lives of men.

This splendid volume from the Harper Library of Constructive Theology is no milk for babes but commands the attention of serious students of theology. Together with the two preceding volumes from Dr. Robinson's hand it forms a well rounded scholarly theological system of conservative tone.

R. W. A.

A Realistic Philosophy of Religion by A. Campbell Garnett. Willett, Clark & Company. 331 pages. \$3.00.

The author of this volume was born in Australia and was trained and ordained as a minister of the Disciples of Christ on that continent. He did post-doctoral research at the Universities of London and Edinburgh. After coming to the United States he taught at Butler University, Transylvania University and at present is Associate Professor of Philosophy at the University of Wisconsin. Dr. Garnett's most important work has been done in this country. Of his three previous books—*Instinct and Personality*, *The Mind in Action*, and *Reality and Value*—the two last-named were written in this country.

The primary purpose of the book is to present an original analysis and interpretation of religion, which as to both theory and practice, the author believes to be particularly pertinent to the distressing problems of our day. The book is divided into three parts with an epilogue. Part one is devoted exclusively to analysis. It endeavors to discover the distinctive features and essential structure of religion as a living personal and social phenomenon. The second part seeks to give an interpretation of practice. Here the author attempts to show the place of religious activity in the moral life and to discover whether God's immanence implies his transcendence and whether the nature of the universe and of God provides any basis for the belief in immortality. The third part of the book has for its purpose the interpretation of theory. Here the author considers the nature of God and man. The Epilogue, which is entitled *The Christian Faith*, forms the author's summary of a liberal view of Christianity.

The book is written throughout with a simplicity that clarifies complex and abstract theories. It is written for a textbook for courses in the philosophy of religion. It would repay any churchman or minister to read this optimistic study which rearms our belief in God.

W. L. L.

The Road To Fulfillment by Benjamin Rush. Harper & Brothers. 225 pages. Price \$1.50.

The author of this volume, who is chairman of the board of directors of the Insurance Company of North America, presents in this study a discussion of methods and practices of what he calls spiritual laws which lead to happiness and fulfillment. The thesis of this book is that mankind's experiences provide ample indication that there are spiritual laws operating within the universe, and that they operate just as systematically as the more easily recognizable material laws. If this may be assumed, the author points out the extent to which a person understands the laws of the spirit and how they may govern our lives.

There are twenty-one leading spiritual laws of the universe through which man may obtain dominion over his environment, secure contentment and fulfillment of his life. If there is obedience to these laws, man will fit himself for progress in the world of the spirit. These twenty-one spiritual laws form an interesting summary of religious life and practice. The universe, according to the author, may be guided by the laws of love, faith, works, unity, truth, spiritual communion, wisdom, thought, new birth, progress, prayer, repentance and forgiveness, meekness, peace, judgments, service, attraction, reward, non-resistance, cause and consequence, and immortality. This codification has been prepared by a layman who has been a life-long student of the Bible, a successful business man, and a keen observer of human life. While some of the interpretations of the author may not meet the approval of certain scholars of the New Testament, nevertheless this book is interesting, unique and very thought-provoking.

W. L. L.

Motives for Christian Living by William P. King. Harper & Brothers. 178 pages. \$1.50.

The author has had a share as editor or writer in a number of books dealing directly with Christian living and thinking. In this volume he concerns himself once more with conduct and knowledge—and the gap between them. After a brief treatment of conventional ethics by way of introduction his book divides itself into two parts—six chapters on the ethical ideals of Christianity and six chapters on the motive power for the good life. In clear and concise sentences reinforced with many apt quotations he expounds the Christian message about life. Step by step, in non-theological language, the author leads his readers to the supreme issues with which theology deals. This is a book admirably adapted for the younger generation among college and seminary students and, in fact, for anyone who does some earnest thinking about the Christian faith.

F. F.

Christian Living

The Practice of the Christian Life by Edwin Lewis. Westminster Press. 151 pages. \$1.00.

This book by the professor of theology at Drew seminary and one of Methodism's leading theologians is written "out of the conviction that Christian (Turn to next page)

Chosen by the Religious Book Club

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The Way to Peace

A Basis for the Peace to Come, a symposium. Abingdon-Cokesbury Press. 152 pages. \$1.

The Road to Victory by Archbishop Francis J. Spellman. Charles Scribner's Sons. 131 pages. \$1.75.

These two volumes review well together since they deal with the war situation and the peace. The first book is a symposium made up of a Protestant bishop, a Presbyterian layman, a missionary, two representatives of the League of Nations and a Chinese ambassador. The second book is by an archbishop of the Catholic church and might well follow in the train of the symposium.

A Basis for the Peace to Come is made up of the Mennick-McDowell Lectures for 1942 of the Ohio Wesleyan University. The lecturers are, Bishop Francis J. McConnell of the Methodist church, John Foster Dulles, a layman, William Paton, of the World Council of Churches, Leo Pasvolksy, assistant to the Secretary of State, Hu Shih, Chinese ambassador to the United States and Carl Hambro, president of the Norwegian Parliament.

Such a discussion is timely. While we are working hard to win the war it is well to know what to do with the victory if and when we get it; to insure that this time it will be a peace and not merely an amistice.

Bishop McConnell brings the chapter, "The Church Must Face It." He aptly states that it is something of a phenomenon in the world's history that we are discussing what to do with victory when we get it. The church must face change. He says, "In a world where after the war everything will be changed whether we like it or not, the church itself must inevitably change." And since it is true that never since time began have the majority of the earth's inhabitants lain down to rest at night having known the satisfaction of enough to eat, "the best way the church can deal with the postwar materialism of scarcity will be to move positively toward the social control of wealth, with the old orthodoxy of the sacredness of monopoly in private hands cast out as a thing accursed, with the deliberate aim and attempt at a wider distribution of material goods."

Dulles' lecture is "Toward World Order." He argues toward some system that exercises world-wide jurisdiction. That the League, Federal Union, the Hague all embody concepts that are vital. He states that the world order should require legislative, executive and judicial branches.

Paton talks on, "The Ecumenical Church and World Order." His thought rests upon the necessity of a victory for the United Nations. The use of force is necessary and the problem for the Christian is not the elimination of force but the regulation of it. He also states that while he is wholehearted for political and economic planning, for which work we need the very best brains the world has to offer, neither political planning nor economic reconstruction touches the heart of the prob-

lem. There is a spiritual depth to be plumbed.

Pasvolksy speaks on "The Problem of Economic Peace After the War." He does not deal with the machinery of economic adjustment but the types of action involved in the creation of such machinery. "If we wish to make sure this time . . . we must make sure that the cessation of armed hostilities will not be followed by a continuation of the economic warfare."

The Chinese view is given by Ambassador Hu Shih. He states that a just peace and a durable one must fulfill these basic conditions. There must be no contention for territorial gain, an independent China and the strengthening of an international order to prevent aggressive wars.

Some problems of world organization are discussed in the last lecture by C. J. Hambro. He points out that the worst possible time to make a durable peace is at the moment when the war is over; the passions and cries of revenge whip up emotions to an unbalanced pitch. He has a telling illustration, a German story, a fable of the horse, the cow and the ass in a discussion as to who had done the most for the war. The horse had formed the cavalry and drawn the guns; the cow's good milk had nourished the population; the ass laughed and said, "If I hadn't been in diplomacy there never would have been a war."

Archbishop Spellman's book is a revelation from the Catholic mind. He uses the word victory not alone on sea, land and air, but as a victory for American ideals. "I believe this total victory can come only through religion." He argues strongly for religious and character education and confesses that "we who are Catholics believe that we have nothing to change, nothing to add and nothing to subtract from our school curricula." He reaffirms the ancient church position of religion and the state; the Holy Father as "not alone the supreme head of the Catholic church. He is also the head of a Sovereign State." He avers that religion is the foundation of true patriotism "and summons every drop of blood and sweat, every ounce of labor and every wound of poor torn humanity to be consecrated to the defense of our country, which is ultimately God's cause." Many compliments appear lauding the present government and one finishes the book with the feeling that the Archbishop's book might be published equally well in any country, Germany, Japan or Italy not excepted. There would need to be only the changing of the names of the rulers and states.

Since both books present many angles of the problem of winning the peace, both would lend themselves to a study group for religious education groups.

I. C. E.

Book Reviews

(From page 41)

character and Christian experience are the fruit of Christian faith, and Christian faith is inseparable from Christian belief." (page 5). Hence considerable

attention is given to the significant Christian doctrines. What Christianity believes about the Bible, about God, about man, about sin, and about Jesus is given careful consideration and all of this in terms which will be understandable to the average intelligent young person or sincere layman.

If one is to practice the Christian life one must understand the reasons for that practice. To give that understanding Dr. Lewis devotes ten chapters to the consideration of such subjects as: A Life in Christ, The Church and Christian Nurture, The Christian Life and Discipline, The Life of Service, and similar topics.

The book is planned for use in two ways: for private reading and for group study. For this second purpose a manual for the use of teachers has been appended to the main text providing an annotated bibliography and a series of lesson outlines. Each of the lesson outlines consists of four parts: (1) A number of Scripture selections which bear on the topic of the chapter, (2) Suggested readings from the bibliography, (3) A series of questions based directly on the chapter, and (4) A number of "problems" not expressly treated in the chapter but growing out of it, and designed to both stimulate the thinking of the student and to promote class discussion.

Many a young people's group or an adult class in church school would be benefited by adopting this manual for a discussion guide in place of the quarterlies now in use.

I. G. G.

It Runs in the Family by James Lee Ellenwood. Charles Scribner's Sons. 236 pages. \$2.00.

All hail to James Lee Ellenwood, the Paul de Kruif of family relations! Or perhaps one should add that Mr. Ellenwood deals with the thorny problems of family relations with the knack of popularization of Paul de Kruif, the sagacity of Samuel Johnson, and the humor of Jerome K. Jerome.

The description of his previous book *There's No Place Like Home* as a "great book the psychology of which was dressed in a humor which would appeal to all" can apply with equal force to this volume.

Starting with the basic assumption that "a home is to be lived in" and accepting also the corollary that "persons are more important than furniture," Mr. Ellenwood who is a popular lecturer to parent-teacher groups develops a full-blown philosophy of family life as it ought to be.

The fine spun theories of the average lecturer are harshly dealt with in this volume. The subjects the author considers are neither new nor startling. They are in face the old and tried problems of family life: *old* in that grandma faced many of them and *tried* in that many of us have tried heretofore unsuccessfully to solve them. How familiar the subjects sound: family arguments, parental attitudes, dates, vocations, grandparents and so forth, every one an everyday problem of everyday parents and practically all crying for consideration in the average home.

The book will be disappointing to some. That is to those who have set ideas concerning the conduct of young people and who feel that the real function of one who writes on family prob-

lems is to provide nicely worked out solutions which can be used on all occasions. To these people Mr. Ellenwood will be of little help for he simply does not work that way. He frankly admits that one must learn to live by living rather than by following any set of rules. Raising a family, he suggests, is like learning to drive a car, only harder. "In life you learn by scraping people's dispositions, bumping into their ambitions and getting over on their side. You never know how to handle red and green lights nor when to slow down and speed up. That is, you never know until you have tried and tried. It's silly . . . to give up or become discouraged over mistakes, and it's wishful thinking to imagine you can always hire a chauffeur." (Page 50).

To an already completely satisfying volume is added another feature—excellent two-page illustrations such as only Dorothea Warren can make.

I. G. G.

Three Things We Can Believe In by Fulton Oursler. Fleming H. Revell Company. 62 pages. \$1.00.

To those who have heard Fulton Oursler over the radio he needs no introduction. To those who have not this small book will serve as an introduction.

While slim in respect to pages one is amazed that so much sound philosophy can be packed into such small space.

Briefly, the three things in which we can believe are, according to Mr. Oursler: (1) God, (2) Ourselves, and (3) Our Way of Life. To believe sincerely in these three great verities will, he declares, provide one with a formula for peace of mind in anxious days.

But why the necessity for such belief? Because, says Mr. Oursler, all of us are on a quest, the quest for security. As we pursue that quest we are harried by fear, so harried in fact that many of us find ourselves in the trap of indecision. The solution is to be found in "fearlessly girding up our loins" and realizing that we can win through by a firm belief in God, ourselves, and the American way of life.

Here is a voice outside the pulpit which emphasizes those values which the pulpit seeks to stress.

I. G. G.

Worship

Ascent to Zion by S. Arthur Devan. The Macmillan Company. 251 pages. \$2.50.

The title does not give a complete clue to the contents. Instead of offering us a series of devotional readings, as one might expect, the author gives a well-planned and most thorough treatment of the origin and development of worship under Christian auspices. While his aim is to benefit Protestant worship he draws heavily upon the history of Roman Catholic worship. The headings of the eight chapters indicate the order and scope of his treatment: Worship in General, History, Form, House of the Lord, Song of the Lord, Children of the Lord, Servant of the Lord, Grace of the Lord.

The longest chapters, sixty and fifty pages, are the second and fifth. In the sixth Dr. Devan makes some very neces-

sary statements on the failure of so-called religious education. In every chapter the author has sound advice to offer. All in all this is the most practical study of the need and possibility of worship which the reviewer has read in a ministry of over a quarter of a century. It is a "must" book for every minister in the land.

F. F.

Man Discovers God by Sherwood Eddy. Harper & Brothers. 270 pages. \$2.50.

From the social and practical application of the Christian Gospel in his previous books Sherwood Eddy turns psychologist, philosopher, historian, and mystic in this his newest and most scholarly treatise.

The author has selected thirty characters from the last 3000 years of history and from all types of life and circumstance and shows that in each case by varying approaches these outstanding personalities were able to find God redemptively significant in their lives. Thus his implied conclusion follows, that it is possible for all men everywhere to find God.

The real value of the book lies in the carefully assembled first hand source material not usually available to the casual reader. Here are the very words of Greek philosophers and Hebrew prophets, great Christian fathers and the princes of science, from Socrates to Gandhi, describing their own religious experiences. One might dare to venture that Dr. Eddy has sought and found that for which he was searching in the writings of these great characters, rather than that he has in each case given us a truly representative statement from each individual. There is a very superficial and unnecessary reference to Al Ghazali (page 121). Chapter VI deals with only some of the mystics, despite the fact that it bears this title; the next chapter treats quite as many.

The whole work is definitely an *a priori* approach to God tinged with some practical approaches to revelation in the spirit of John Locke. Frankly I see no reasons at all for the selection of those portions of Fox's Journal (page 119) which are tainted with Steinbeckian flavor when this is most certainly not the true spirit of Fox.

The great concern for social application of Christianity has prompted one of our great Christians to make this careful study of man's experience of God. At least one reader dares to predict that true Christians will have their religious experiences enriched and that others shall be won to the Christian way by this book.

R. W. A.



Deagan Carillons

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THE SERMON SCRAPBOOK

by Paul F. Boller

THE NEW YEAR

I am the New Year, and I come to you
pure and unstained,
Fresh from the hand of God.
Each day, a precious pearl, to you is
given,
That you must string upon the silver
thread of life,
Once strung, can never be unthreaded,
but stays
An undying record of your faith and
skill.
Each golden minute link you then must
weld unto the chain of hours
That is no stronger than its weakest
link.

—J. D. Templeton.

SAVED BY HOPE

Outline of New Year Sermon

We are saved by hope—Romans 8:24.

The hope that Paul speaks of is based on faith in God—on the confident certainty that God is good, that we are his children, and that, if we work together with him, the future has great and lasting good awaiting us. Such is the thought that runs all through the 8th chapter of Romans.

What are some of the things such a hope will save us from?

I. Fear, Fret and Worry. George MacDonald's life was a long struggle against poverty, criticism and ill-health. Yet in one of his poems, he says:

"My harvest withers. Health, my
means to live—
All things seem rushing straight into
the dark
But in the dark—still is God
Am I not a spark
Of him who is the light?"

II. Discouragement and Despair.

There is always a future for us and our world full of God's love and care. Jeremiah was a prophet of hope. He lived in a gloomy time. Everything in his world seemed out of joint. Yet he always saw a light burning ahead. What was that light? It was the light of hope. Where did that light come from? It came from God. He said: "O thou hope of Israel, heal me and I shall be healed. Save me and I shall be saved."

III. Weariness In Work and Service.

There are times when we wonder if it is worth while for us to go on in our effort for good. But our hope in God convinces us that nothing we do in faith and love is ever useless or lost or wasted.

IV. Selfishness. The man whose hope is grounded in God can never be



Paul F. Boller

wholly selfish. How Jesus kindled the flame of hope in *others*!—in Zacchaeus, "Today I shall abide in thy house"—in Peter, "Go tell the disciples and Peter."

THE OLD YEAR

I know some people to say *good-by* to you, Old Year. Some say it with noisy horns, gay music and dancing; some with shoutings and acts of madness—scarce knowing what they do because of wine. I know some prefer to say *good-by* to you earnestly, solemnly, sincerely with hymn and prayer—a few with tears.

But how can I say *good-by* to the year that is going and at midnight they say will have gone? You linger on, Old Year—you do not die. You do not go away. You will be a part of *tomorrow* and *tomorrow*. I cannot say *good-by* to you!

Every good habit that during your twelve short months has been strengthened; every kind thought given, word spoken, deed done, greed overcome, anger suppressed, selfishness controlled, littleness cast aside, all these victories are yours; every lesson learned and song sung; every fear mastered; every daring adventure made for the good of another; all these are yours, Old Year and they are going with me into the

new twelve months that God gives to me out of his Measureless Time.

I cannot say *Good-by* to you, Old Year.

Margaret Slattery in *One In Seven*; Harpers & Brothers.

SEVEN NEW YEAR GUIDES

I. Trust faith in God. Do not put your trust in yourself, or in things, or in cleverness, or in force, but put your trust in the wise, loving, and powerful God.

II. Trust the light of God in your dark hour. The light is Christ, and his Word, and his promises. He will never fail to help where the going is the hardest.

III. Trust prayer. You can pray your way through anything and through any difficulty.

IV. Trust an earnest, sacrificial spirit. If necessary, be a splendid failure. Don't shrink from failing if you are attempting to do a worthwhile thing for the good of others or for the Christian cause.

V. Trust Christian love. Never follow prejudice or will-will, mere partisanship or selfishness. Love can do all things.

VI. Trust the call to worship. The churchgoing Christian is the Christ-loving Christian. The man who worships on Sunday will remember God during the week.

VII. Trust the power of your own Christian testimony. Your friends will be won to Christ through your testimony and no one else's. You are Christ's representative to evangelize your own little world of contacts.

Frank M. Silsley in *Monday Morning*.

Ethelyn Miller Hartwick

Great roads the Romans built that men might meet,
And walls to keep strong men apart,
secure.
Now centuries are gone and in defeat
The walls are fallen, but the roads endure.

THOUGHTS FOR THE NEW YEAR

Claude Bragdon

Power over time is the power over the present moment, because that is a cross section of eternity.

Nansen

Nansen once said of Amundsen's discovery of the South Pole: "Let no one come and prate about luck and chance,

Amundsen's luck is that of the strong man who looks ahead."

St. Catherine of Siena

Let us begin afresh every day! The heavier is your burden, the stronger and more courageous should be your heart, fearless of all that may chance to befall you.

George L. Perin

Be not afraid, dear friend,
What of sickness!
What of sorrow!
What of failure!
What of misfortune!
What of death!
Is not this God's world?
Are not you God's child?
Go forth into the New Year with brave heart.
When fortune smiles, smile with her.
When fortune frowns, smile the more,
and trust in God.

Robert Service

Thank God! there is always a Land of Beyond

For us who are true to the trail;
A vision to seek a beckoning peak,
A farness that never will fail;
A pride in our soul that mocks at a goal,
A manhood that irks at a bond,
And try how we will, unattainable still,
Behold it, our Land of Beyond!

WAYSIDE PULPIT

Take the upward road.

* * *

Some people stand for nothing because they fall for everything.

* * *

Think glorious thoughts of God;
And serve him with a quiet mind.

* * *

The wages of sin is boredom.

* * *

Your education is never finished.

THE NEW YEAR

As we grow older in life, years somehow seem to shorten and New Year's Day approaches with an ever-increasing tempo. The more mature we get, the more we realize that time is only relative; how we live means more than how long we live. Haply also we do not live by years, but by days. In his wisdom God does not show us all that lies ahead. So we enter a new year to live it day by day. What is past is past. Today we start anew, and what we do today will make our life for tomorrow. Chin up, shoulders straight, eyes a gleam, let us salute the new year, and each day let us follow more faithfully, more courageously, more daringly the lead of our great Captain who bids us follow him. I will live each day of this new year as a child of God, trustingly, adventuresomely. From *To-Day*, issue by William T. Hanzsche; The Westminster Press.

ULTIMATE VICTORY WITH GOD

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(Turn to page 47)

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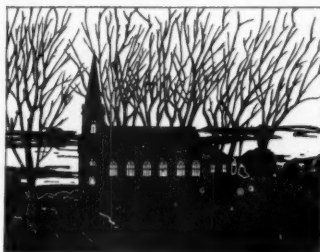
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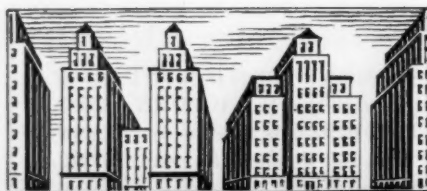
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Biographical Sermon for January

Father Damien, Sister Rose Gertrude and Mary Reed

by Thomas H. Warner

Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.

LEPROSY was known in the earliest ages. There is a legend, referred to by Diodorus, Tacitus, Justin, Josephus and others, to the effect that the king of Egypt drove out a multitude of impure people and lepers, Jews and Egyptians. The king's soldiers wrapped up the lepers of this company in sheets, and threw them into the sea. Moses, a sacred scribe, led the rest through the wilderness into Judea.

Leprosy is perhaps the most loathsome disease with which the human race is afflicted. It is the most hopeless, and the most feared. It is a persistent disease. All efforts to eliminate it have failed.

In the Hawaiian Islands there is one called Molokai. This is the leper island. All persons affected by leprosy are sent there.

In 1863 a Roman Catholic missionary, Father Damien, who was born January 3, 1840, was sent as a missionary to this group of islands. He preached in different localities until 1873. Then he settled on the leper island, and consecrated his life to the welfare of these unfortunates. In 1883 he contracted the dread disease. But he continued his work for six years longer when he died.

Miss Fowler, an English girl, was the daughter of an Episcopal clergyman. But at the age of nineteen she became a Roman Catholic. She heard of the work of Father Damien and became much interested in it. Finally the desire arose in her mind to go to his assistance.

Sister Rose Gertrude, as she was now called, prepared thoroughly for her work. She learned all the duties of a nurse. She made a special study of cases of leprosy, of which there were always a few in the Paris hospitals. She studied under M. Pasteur, and adopted his theory that the germ which causes leprosy is identical with that of tuberculosis.

She began her work in the island in 1890, at the age of twenty-seven. Like all noble spirits she was unconscious of her heroism. She did not want any mention made of her in the newspapers. It was with difficulty that she

was persuaded to receive a salary from the Hawaiian government. When she accepted it, she used it for the benefit of her patients.

Sister Rose Gertrude said: "It has always been my wish and my desire to do some of God's work on earth, into which I could throw my whole being, where there was scope for the greatest self-sacrifice, and where I could follow him who said 'Greater love hath no man than this, that he lay down his life for his friends'."

Mary Reed was one of a family of eight in Cincinnati, Ohio. The children had been trained to love and fear God. Mary became a public school teacher. For a long time she cherished a secret wish that she might become a foreign missionary. Modest and distrustful of her own ability, she did not deem it possible for her to go. But finally the way was opened.

With joy she prepared for the work, with the tearful though willing consent of her parents. India was to be her future home. A sad parting took place when she set sail.

Miss Reed arrived at Cawnpore in January, 1885, and entered zenana work. Hardly had she made a beginning, however, before she had a serious illness. Her only chance of recovery was to go to the mountain region of the Himalayas. Here she watched with deep sympathy a colony of lepers who lived almost in sight of her retreat.

When her health was partially restored she returned to Cawnpore where she spent three years in unremitting toil. Then the decision came that she must return to America for a serious operation before she could continue her work.

The operation was successful. But one day as Miss Reed lay on her cot in the hospital she suddenly realized that she was a leper. Instantly she thought of the colony of lepers in the mountains of India, and decided that she must go there to finish her life work.

At Chandag Heights, where the East Indian Leper Mission was established, her services were gladly accepted. Here amid beautiful scenery she lived alone in a cozy bungalow. In sight of her home were the huts of the leper colony. She considered it a high

privilege to minister to the physical and spiritual needs of these people.

A poem written by Miss Reed reveals the source of her strength.

"The evening shadows fall; the day is done,

Glad day of service till the setting sun
Sinks in the reddening west; then
work is o'er,

And entering my hut, I close the door.
The evening shadows steal across the
room;

And all is still, enwrapped in deepening
gloom;

No human voice to break the stillness;
here

I dwell alone, and all I hold most dear
Are far removed beyond the trackless
sea.

So very far tonight they seem to me;
Yet for a moment brief methinks I
hear

The echo of loved voices within my ear
The dear home faces seem to shine
again.

Then swiftly vanish in a mist of pain.
Yet 'tis but a moment that I turn
And with heart-longings for beloved
ones yearn.

Hush! I am not alone; a presence
blest

Fills all my chamber with a sense of
rest.

A moment's darkness, then a flood of
light;

A moment's sadness, then a great de-
light!

A well-known voice is whispering unto
me:

Am I not better far to thee than all?"

Low at his feet I now adoring fall,
Outbreathing there in speechless love
and praise

The song the heart is 'most too full to
raise.

Thou art enough, my own beloved One,
And work with thee is sweet till day
is done;

And when at eventide I close my door,
Shut in with Jesus, what can I need
more?

Mine is a joy, a satisfaction rare,
Which only 'separated ones' may share.

The evening shades may fall about my
room,

But brighter glows the glory; till he
come

I'll wait and work and praise him all
the way,

And so 'in him' be found at dawn of
day.

Then through a long eternity to prove.
The satisfying power of Jesus' love."

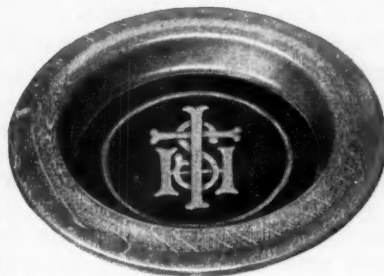
Sermon Scrapbook

(From page 45)

made a hole in the roof of his house, and the remains of an incendiary bomb that burned itself out near his front door. He showed these to a friend and asked whether he believed that those and similar bits of metal, mined originally from God's own earth, could really defeat the plan of the Great Architect of the universe. The friend said "no"; and they both found courage and confidence in thinking about the greatness of God.

There is a courage born of desperation—the consciousness that things will

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get worse if they do not get better. There is a courage born of honor—the courage of the die-hard, the courage of *noblesse oblige*. But neither is quite the equal of the courage in the heart of a man who has really had a vision of God. He does not co-operate with the inevitable but goes out to challenge it, knowing that ultimate victory is not with it but with God. From *These Prophetic Voices*; Edited by T. Otto Nall; Sermon by Albert Edward Day; Abingdon-Cokesbury Press.

THE PROBLEM OF PRAYER

The problem of prayer is very much like that of a pearl diver. He has fulfilled all the conditions before seeking the pearl. His body is well trained, he knows where to dive, and his desire is urgent, and then he commits himself to the deep.

We also prepare ourselves for prayer, and then commit ourselves to the deep of God's spiritual reservoir, and the pearl is the power to do God's will.

From *What We Can Believe* by Randolph C. Miller; Charles Scribner's Sons.

THE INVISIBLE CHURCH

There was an old priest once in a small village who went every week day into his little church to read the service; but no villager ever went. One day a visitor peeped in and saw the old man

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reading his prayers to the empty pews. After the service he approached him. "What a pity," he said, "that the church was empty." "Empty!" echoed the old man. "Empty! Why, the church was full." "But," replied the visitor, "there wasn't a soul in the building except ourselves." "Ah," said the priest, "you do not understand. Your eyes are blind. Why, every seat was full, the very aisles were crowded with members of the Church Invisible." Frederick C. Gill in *New Horizons*; Abingdon-Cokesbury Press.

Church Statements on War

Referred to in the Leading Editorial of This Issue

THE CHURCH AND WAR

(Here follows the portions of the report submitted to the biennial meeting of the Federal Council of the Churches of Christ in America, in Cleveland, Ohio, December 9, 1942.)*

a. The Christian message in relation to the issues of the war.

The American church has been called to face this war with a perplexed conscience and with divided leadership. For more than twenty years the teachings of the church have emphasized the contradiction between war and the mind of Christ. The clergy in large numbers have come to the conviction that during the First World War they gave to the government too uncritical support and now many of them are resolved to say and do nothing that will suggest that the church sanctions this war. Many of the youth of the church have been so trained during recent years that they have become conscientious objectors or they have entered the armed forces of the nation with an acute conflict of conscience. It must be said that these attitudes of the church which separate it from the war effort are to be found chiefly among the clergy and that the vast majority of American laymen feel the lack of spiritual guidance at the point in their lives where they need it most.

Your committee cannot claim to speak for the whole church but it presents its view of the responsibility of the church in relation to the war in the belief that it is possible to affirm that there are momentous issues at stake in this war for which the Christian as Christian should have a special concern without abandoning those aspects of the Christian gospel which keep the national cause under God's judgment.

Your committee believes that it is right for the church to declare that in this world-wide human struggle, it will be decided whether or not the following possibilities will exist for most of the people in the world:

1. The possibility of an order of life in which men will have freedom from the terror of lawless rule.
2. The possibility of an order of life in which there is progress toward social justice and racial equality.
3. The possibility of an order of life in which the church will have freedom to preach the gospel to the community

*This quotation is from a report submitted to the meeting by a committee appointed for that purpose, headed by John C. Bennett. The quotations in the editorial on page 7 are from resolutions formally adopted by the meeting.

at large and to train its youth.

We say in each case that what depends upon the military outcome of the struggle is a "possibility" because we know that as much depends upon the way in which the military decision is used as upon the decision itself. We do not claim that the existence of the church or of the Christian faith depends upon the outcome of the war. We do not believe that God would be defeated by the defeat of the United Nations. But we cannot believe that God is indifferent to what is going on in the world today, to the official planned cruelty by which whole nations are reduced to a sub-human existence in the interests of a master-race, to the slaughter of hostages, to the massacre of Jews, to the open teaching by governments that men were made to obey the will of the state and that there is no law above that will.

During the war itself it is important for the church to keep the policies of the government under moral criticism. God calls us to remember the sins and failures and the continuing temptations which we find in our own national life, to repent for all that we have done as a nation in the past to create the conditions out of which has come the bitter fruit of Nazism and Japanese militarism. God calls us to love the enemies of our nation in the midst of war, to pray for them, to will that they may be restored to freedom and that they may take their place as equal partners among the nations when this tragic conflict is over. God calls us to protect the liberties of minorities in our midst, to respect the convictions of the conscientious objectors, many of whom have come to their position as the result of their training in the church. God calls us now to emphasize the task of preparing the mind of the church and of the nation for the peace.

The church can be the church, not by maintaining silence or by remaining aloof from this human struggle but by recognizing that there are issues at stake such as have been outlined and then by emphasizing those aspects of its message which keep the Christian in the United States or in any of the United Nations from identifying the will of his nation with the will of God. God calls us to serve justice and freedom and not to use the ideals of justice and freedom as cloaks for national interest.

We are thankful that the churches

of all lands were more closely knit together by ties of Christian fellowship and that a beginning had been made in the formation of the World Council of Churches before this terrible war divided us. While the war is in progress direct communication with Christians in enemy countries is impossible but we can pray for one another and we hope for the day when fellowship across all national lines can be renewed. We honor the churches and individual Christians in enemy countries who at great personal sacrifice have stood against the paganism, the racialism and cruel policies of the state. It is one of the contributions of Christian missions that the presence in Japan of a Christian minority, in the Christian integrity of which we believe, should prevent us from making sweeping generalizations about the people of Japan. We have seen an astonishing demonstration of God's power in the courage and faithfulness of the churches in conquered countries. We hope that our churches may feel a true sense of solidarity with these churches "living under the cross." It is sometimes suggested that loyalty to the ecumenical idea should keep our churches from emphasizing the issues at stake in this war. But, any true solidarity with the Christians of the occupied countries and with the Christians in the Axis nations who stand against the pagan tyrannies which seek to control their souls should prevent our churches from seeking a position of neutrality in this struggle.

b. The ministry of the church in relation to the special needs created by the war.

The people in our churches will increasingly feel the strain and the sorrows that war brings. The public crisis has become a personal crisis for millions of souls. There is a sense in which the maintenance and improvement of morale are a major function of the church in time of war, not the morale that is nourished by hatred of the enemy but the morale which enables people to subordinate their private good to the welfare of the community, which helps people to face suffering with inner strength. One aspect of morale comes from the ability to see that what one suffers may have results which are in line with God's will. If what we have said about the issues of the war is true, the Christian soldier and his family that is left at home may both have this sense that what they suffer may be used by God in the interests of justice and freedom.

With millions of men in the armed forces the ministry of the chaplains is an essential extension of the church's ministry. In this war more than in the

First World War the chaplain is encouraged by the government to act as a minister of religion and as a representative of the church. So long as this is true, the theoretical problem of the status of the chaplain who is at the same time a minister of the church and an officer of the army or navy still remains, it is overshadowed by the human problem created by the actual situation in which men are living.

In addition to the work of the chaplains the church has the emergency task of meeting the needs of new communities or greatly enlarged communities near military camps or centers of war industry. It is not uncommon for the population of a city to have been doubled or trebled in little more than a year. What this means for the local churches in those communities and for the local churches in the other communities from which the population has been drawn away can readily be imagined. The first word that must be said here is that what is done by the churches should be done and done now on a cooperative basis. The national leaders of the denominations realize this but the actual development of cooperative plans and the supplying of adequate resources have been slow. Not only is there the problem of numbers in these communities which are in no way reached by the local churches but there is also the dislocation of life which has aggravated every moral and social problem. Families have been torn up from their moorings and thrown into towns where there is no adequate housing. Working mothers in many instances leave their children neglected. They should be urged to consider the cost to the community, the nation and their own families when employment is accepted. J. Edgar Hoover reports that delinquency everywhere is "mounting rapidly, and unless we all do our jobs better we can expect another era of lawlessness such as swept the country after the last war."

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METHODIST BISHOPS PLEDGE DESTRUCTION OF AGGRESSION

The Methodist Bishops of the United States, in session at Cleveland, Ohio, unanimously pledged to the "destruction" of aggression and to the preservation of "the sacred liberties of free peoples."

Meeting in semi-annual council, the bishops reaffirmed earlier condemnations of war as a method of settling international disputes, but pointed out that the nation is in the conflict today because "there has arisen in the world a pagan philosophy driven by un-Christian motives and bent upon establishing its will upon mankind."

"Against this ideology and its supporters the United Nations have set themselves with grim determination," the Bishops said.

"We pledge ourselves to the destruction of this brutal and unwarranted aggression and to the preservation for all mankind of the sacred liberties of free peoples."

"In the lurid light of this global conflict we see the outlines of man's selfishness, secularism and pride against the backdrop of history. But we also discern dimly and prophetically the emerging vision of a world fashioned after the mind of Christ and worthy of him who died upon a cross to redeem it and ever lives to furnish the power to make it a reality."

"That which lends moral significance to the suffering and loss that is involved in the present war effort is that ardent hope which we have for a just and righteous post-war world."

"There will be a tomorrow. Increasingly, men everywhere are realizing that it must be built on a spiritual pattern. Christ was never more contemporary than at this juncture in history. "There is enough spiritual vitality in the world to change the structure of society. This power needs to be mobilized."

The Bishops called upon Methodists to "cast out" race, color or religious prejudice, and indifference to the economic position of the less fortunate.

Tribute was paid to men of all countries in the armed services, to their parents, and to chaplains. The Bishops also expressed support of conscientious objectors.

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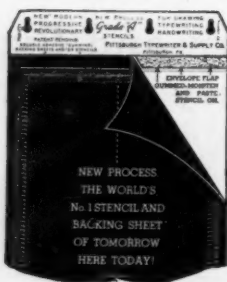


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The Ministry of Music

by Warren A. Thomas

Thou holy, healing, tender friend,
Thou daughter of the Muse divine—
Sweet incense of the heart I send,
Wishing thy sacred art were mine.

Thou bringest peace unto my soul,
At weary night or cheerful morn;
Thy mystic power makes me whole,
And my full being newly born.

Thy presence changes night to day,
Brings welcome light from misty eyes,
Drives discontent and care away,
Illumes with joy my inner skies.

A. J. Rich.

LUTHER said that music is one of the most beautiful and glorious gifts of God. It has played an important part in human affairs. All down the ages the strains of music have been heard and people everywhere have responded to its subtle power.

Musical instruments were invented in an early period. Jubal is said to have been the first inventor.

Music played an important part in the services and festivities of the Hebrews. On the annual pilgrimages to Jerusalem the march was enlivened with music. David set apart certain families to provide music for the temple. Two hundred and eighty-eight were "instructed in the songs of the Lord." Of the 38,000 Levites "4,000 praised the Lord with the instruments."

Mythology says that Orpheus played so sweetly on the lyre, accompanying the music with his voice, that he tamed wild beasts, stayed the course of rivers and drew the very trees around him as he sang.

The story of Amphion building Thebes with his lyre was not a fable, says Dr. Clark. "At Thebes we saw enough to convince us that this story was no fable." It was an ancient custom to carry on great tasks to the accompaniment of music and singing.

Songs were devoted in ancient Egypt to promoting virtue and morality in youth. Records attribute the barbarism of Cynoethe to the gross neglect of music, and the refinement and purity of the manners and customs of the Arcadians to a natural love and reverence for the divine art.

Amurath, a prince notorious for his cruelty, laid siege to Bagdad. On taking it, he gave orders for putting 30,000 Persians to death. Among the number was a musician who asked to be brought before Amurath. He permitted him to exhibit a specimen of his art. The pathetic tones and exulting sounds

which he drew from the instrument rendered the prince unable to restrain the softer emotions of his soul. He not only directed that the prisoners be spared, but that they be given their liberty.

The story is told of a Grecian mother who saw her child on the brink of a precipice. To shout might only quicken its feet and bring it closer to the edge, or so startle it with fear as to cause it to topple over. So she lifted her voice in a familiar song and lured the little one to her side.

It is said that the celebrated musician Stradella, by the magic of his voice, arrested the steel of a would-be assassin. His uplifted hand sank harmless by his side as he listened to Stradella's glorious tones, and emotion so completely overpowered him that he bowed his head and wept.

With the coils of a twenty-five foot python gradually tightening around his body, James H. Stenger escaped being crushed to death through music. He was superintending the unloading of a box of snakes when a python got out of his box. He tried to push him into a glass cage, but in an instant the snake was entwined around him. Six men attempted to pull it from his body. Mlle. Labento, a snake charmer who owned the reptile, came running with her flageolet. She began playing a low, weird melody, swaying her body gently. The python began to sway with the player and gradually loosened its folds.

Music has therapeutic value. An early case is that of Saul. The king was troubled with an evil spirit. When David played on the harp the king was calmed and the evil spirit departed we are told.

But an old Scotch lady suggests that it might also have had the opposite effect. She did not enjoy modern church music and expressed her dislike of the singing of an anthem. A neighbor said, "Why, that is a very old anthem. David sang that anthem to Saul." She replied, "Weel, weel, I noo for the first time understand why Saul threw his javelin at David when the lad sang for him."

A king of Spain was in such a weak and morbid condition that his consort almost despaired of seeing his majesty in good health again. He was so despondent that he completely neglected his person, and refused to see or be seen by any of his subjects, and grief

and consternation prevailed. Then the queen had a happy thought. Farinelli was then a famous singer and she commanded him to appear at the palace. The effect of his singing was magical, the king improved and eventually fully recovered.

At the Tiny Tim Guild in London some remarkable cures have been obtained through the use of music. The patients are children afflicted with paralysis. One boy, whose right arm was totally paralyzed, was given a drum. He was encouraged to play on it with energy and persistence. After a while, the paralyzed arm became almost as useful as the other.

Another boy, who was totally paralyzed in both legs, was placed on the edge of a low chair, and was required to go through marching motions, keeping time to an inspiring tune played on the piano. By this treatment the boy obtained the use of his legs.

Dr. Edward Podolsky advocates music as a medicine for human ills. He mentions the case of a three-year-old child, suffering from sleeplessness. When the doctor advised the mother to play one of Chopin's waltzes, the effect was immediately satisfactory.

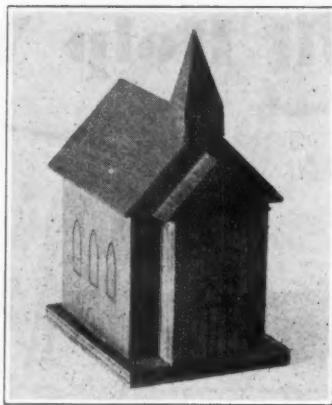
He says that doctors experimenting with music on patients have found that soft music successfully reduced high temperatures in cases of fever, besides relieving pain and insomnia. Quick, lively music suited those with low circulation and lowered vitality, whereas soft, soothing music aided night terrors and delirium.

In an asylum, the piano was played for half an hour to 1,400 women. All responded to the rhythm. In some cases the pulse rate rose, others became restless and beat time. With slow music the worst cases were soothed and even sent to sleep.

Experiments in the United States in 1918 showed that music exerted curious effects on the heart. Tschaikowsky's "Death" symphony was found to increase the heart's action, but it occasioned a fall in blood pressure. The "Toreador" from *Carmen* produced an increase in blood pressure, but a decreased heart action, while the "National Emblem," a stirring march, caused a slower pulse, somewhat similar to the "Toreador."

A well-known soprano, tells this story, which she treasures as a pleasant memory. "I had sung two solos at the evening service of a fashionable church, after which I boarded a car. An old woman, whose clothes indicated great poverty, got in and sat down beside me, her face fairly shining with pleasure as she recognized me.

"Lady, I want to tell you how I



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likes your voice,' she exclaimed in rather broken English. 'It goes right to my heart, and makes me so happy, just as if I'd heard the angels sing. I thanks you.'

"Of course I thanked her, but the funny part was that when the conductor came for our fares, the old lady counted out ten pennies before I could pass over my nickel. 'Two, two,' she said to him, as she nodded to me. 'I wants to, lady, for I likes your voice so much; I likes your voice.'

"So, while I felt that perhaps the poor old soul could ill spare her extra pennies, I let her make the sacrifice because of the evident pleasure it gave her, and no compliment I ever received has touched me more deeply than her oft repeated words, 'I likes your voice'."

GOD'S MIND MATTERS

It isn't your mind about everything, and what's left over, that matters: it is God's mind; And we can be very practical about it if we will. A man was telling me some years ago about his business. He had to quote different prices for the same article. He didn't like it, but what to do? The firm couldn't get along on any other basis. The sales would drop off. And I couldn't help wondering if what he was doing, and thousands of others like him, many of them good people wanting only to work their way out of those lean years—if what they were doing by gradually undermining public confidence didn't endanger everybody and everything, rock the whole system to its foundations! To take God's mind and follow it, whatever the cost. I wonder if that's so very silly! Humanity is taking its own mind again now. And it's a mind that bids fair to make another hell out of human life. Paul Sherer in *The Place Where Thou Standest*: Harper & Brothers Publishers.



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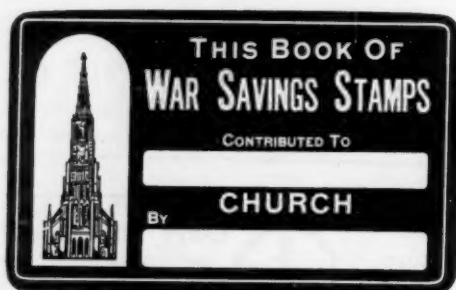
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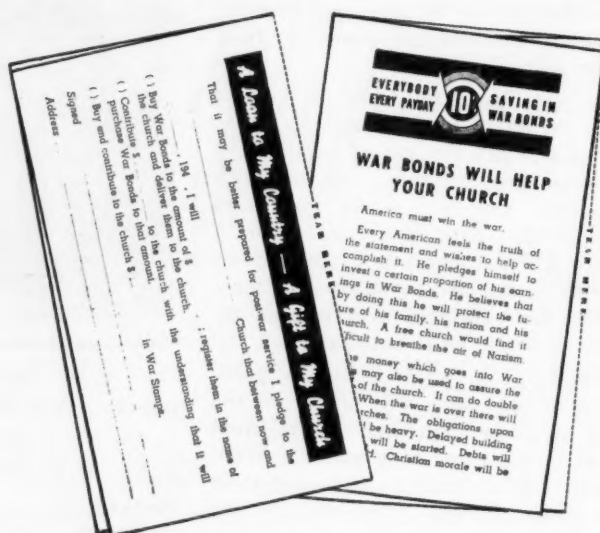


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A Recipe for Blindness

A Sermon to the Children

by Arthur L. Rice*

"HOW would you like to be blind?" The speaker was a funny, tiny old man, with a pointed cap, who looked quite like the picture of a brownie in the book which Ralph's mother had been reading to him just before she said "goodnight."

"How would you like to be blind?"

"I should not like it at all. I love to see the birds, the flowers, and lovely pictures and the faces of people whom I love."

"I have a sure recipe for blindness. See here. Just wear these spectacles of mine."

"But I don't want to be blind."

"Never mind. You will do as I say," and Ralph's hands could not seem to move to help himself.

They were most unusual spectacles,

*Minister, Congregational Church, Tulare, California.

with a handle to wind them up. They were way off—so far that you could scarcely see the glass part. But it was not glass. He could not quite be sure what it was.

"Now can you see?"

"Surely. All but one little spot where the glass is, but it really isn't glass. Tell me what it is."

"Ugh. You will know soon enough," and he turned the crank, making the glasses come nearer. "Now you are a year older. Can you see?"

"But I don't want the years to pass, and miss my birthday, and Christmas, and vacation."

"I cannot help that. Answer my question. Can you see?"

"Not quite so well. Those things that should be glass, but are not, shut out more. But I can see what they are. Pieces of money—pennies."

"Ugh. I said you would see them soon enough." He turned the crank more, bringing them nearer. "Now can you see?"

"Not very much. Those pennies shut out a lot of my view. I have to look around the sides of them. I do not like this kind of glasses."

"Nobody asked your opinion. Now we will have you grow five—or twenty—years," and he turned the crank very fast.

"Please don't. I am not ready to be a man yet, and leave all my play days behind." But it was no use. Nearer and nearer to Ralph's eyes came the pennies.

"Now can you see?"

"No," he sobbed, "I can't see a thing but those horrid old pennies."

"Then you are blind, aren't you? Like it?"

"Oh no, I do not like it. I want to see all the lovely, good and beautiful things in the world."

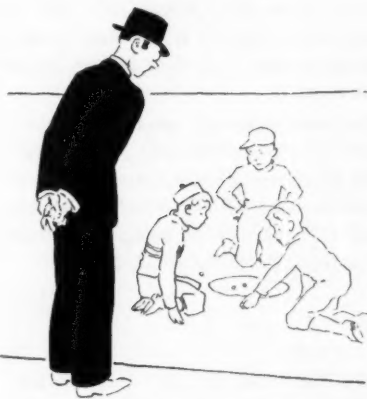
"You do? Well, perhaps that might be arranged," said the funny old man.

"Hocus pocus, backward flee, Pennies, let this blind man see; Backward now let swift years soar

Odd Experiences in the Life of a Minister



1) Deacon Jones tells Pastor Smith the church is not making much progress. The Official Board is not satisfied.




2) Wonders why the children play in the streets rather than attend Sunday school.



3) Ladies' Aid President phones the bazaar is called off due to lack of interest.


(Turn to page 55)



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'Til he comes a lad once more."

The crank turned and turned, and the pennies moved farther and farther from Ralph's eyes, until at last they were only wee spots in the distance, and he could see again.

What a time they had next morning at breakfast when Ralph told his dream. Daddy and Mother were greatly interested in finding an explanation.

"Hadh't you quarrelled with sister last night over a penny?"

"Y-e-e-s. It was under my pillow. But it really was mine, you know, and she—"

"Didn't the penny get so close to your eye that it shut out your love for her? Pennies can do that, and actually do it for all too many people. If it goes on from bad to worse, as the years pass, at last it makes them blind to all other things."

"Whew! That would be terrible. But it's never going to happen to me. Here, Margaret, is that penny. I am sorry I quarrelled. Will you please forgive me? I am so glad I found out in time about that funny old man's sure recipe for blindness. Daddy, we are never going to let pennies make us blind, are we?"

And Daddy answered happily, "No, we will not."

GRATITUDE

For sunlit hours and visions clear,
 For all remembered faces dear,
 For comrades of a single day,
 Who sent us stronger on our way,
 For friends who shared the year's long road,
 And bore with us the common load,
 For hours that levied heavy tolls,
 And brought us nearer to our goals,
 For insights won through toil and tears,
 We thank the keeper of our years.

Clyde McGee.



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Your Budget and Your Soul

"○ FOR the happy church that does not have to beg for money! In it the minister could be free to deal with spiritual things, and the congregation could worship God undisturbed by the clink of coins."

Could they! On the contrary, they would be in danger of losing their souls. We often say that the great American sin is the worship of money. But in one sense we do not have sufficient reverence for money and all that it means. Your property is an extension of your personality. Much of what we call culture and civilization depends largely on the things we own. If I own three cents I can tomorrow extend my personality and be in two places at once by mailing a letter. If I own several dollars I can for one day have an extra pair of hands doing my work for me or with me. And if I own many dollars I can become a veritable octopus, with hundreds of hands and brains at my bidding. That is why it is so difficult, as Jesus warned us, for a rich man to get to heaven. It is so easy for his well-th to become ill-th.

Your budget has a great deal to do with your soul. In fact, it is not a bad picture of your soul. In a notorious divorce case the monthly budget of the woman applying for alimony was published in the newspapers. It ran something like this: rent—\$200; clothing—\$150; amusements—\$75; books—\$1.75; charity—\$5. Could you wish a better photograph of her soul? What of the man who pretends to be a Christian, and yet when he attends service gives less to God than he gives to go to the movie? Where your heart is, there will your money be also.

The Jews were commanded to make sacrifices—to make holy—their possessions by offering the first fruits to God. All that we have is a loan from God, and we are trustees of his estate. So the man who says that his time, his money and his talents are his own, to do with as he pleases, is an embezzling trustee, and Jesus tells us what such a man deserves. (Matthew 24:45-51). Our chief task in life is to try our best to "pay our board," to pay back to God and to God's children some little part of all that it has cost them to give us the privileges we enjoy.

Those who complain that the "passing of the plate" introduces an unspiritual note into a service do not know what spirituality is, and mean

that they wish to keep their religion safely insulated from the rest of their life. We are living members of the church only as we give of ourselves and our possessions to it.

We are parasites if we are not trying to "pay our way" through the support of our parish and the world-wide work of the church. It is only because the church has believed in foreign missions that we enjoy our religion and our civilization.

Your church's campaign for her budget and that of the whole church is not a "necessary evil" which interrupts our worship, but one way to prove that we have any religion at all which is worth anything to us. Worship means worthship.

How much is the civilization for which we are fighting worth to you? We are compelled to pay large taxes to help save it. What of the tax which God's church needs and deserves to help preserve all that is best in that civilization?

The above article was written as a tract by Frank Merrill, secretary of "The Program of the Church" of New York Diocese of the Protestant Episcopal Church. It is being distributed, in leaflet form, by that body.

FILMS FOR OHIO CHURCHES TO BE CENSORED

It will be news to many Ohio churches to learn that amateur films used in their churches for entertainment purposes must be passed by the state board of censors. This information is supplied by a correspondent in *The United Presbyterian*.

All such films, regardless of the subject matter, or who took them, whether they are privately owned or rented films, or furnished free by any of our church boards, before being shown to any gathering or meeting to which the public is invited and/or admitted, whether free or by paid admissions, must be submitted to the Ohio Board of Censors, Department of Education, Columbus, Ohio, for their approval. Violations of this law are punishable by a fine of \$25.

Churches may usually assume that films rented from distributing agencies have passed the censorship as the burden is upon the distributor to accomplish this.

SLIPS OF SPEECH OR MANNER

The purpose of this column is to call attention to "Slips of Speech or Manner" which violate good English usage, or the forms of orderly and reverent worship or even, by eccentric mannerism, divert attention from the message to the speaker, with consequent loss to his message. The editor of the column is Aubrey N. Brown, minister of the Presbyterian Church, Montgomery, West Virginia. The contributions of your "pet peeves" may be sent directly to him or in care of *Church Management*.

Saith. For all its recurrence in Holy Writ, this word is not to be called *say-eth*, although it means just that. Correctly, it is *SETH*.

* * *

Adult. Mispronounced frequently, adult is not to be accented on the first syllable, making it, *A-dult*. The accent is final, *a-DULT*. It is not the *A-dult* division in the church, but the *a-DULT* division! There were not seventy *A-dults* present. They were *a-DULTS*.

* * *

Err. A good hymn has a line about "Thy erring children . . ." and the choir and congregation sing lustily about the "ear-ing children," when, all the while, they are "ur-ing." To err is not to ear, but to *UR*, strange as it seems.

* * *

Pharaoh. This word is pronounced by some authorities (!) *FA-ray-o*, but it is better to say, *FA-ro*, far better.

* * *

Leaders of worship are observed to say, "Let us *USE* hymn number seventy-three." Of course, in formal worship it is better to have the hymns unannounced if a bulletin is used, but in informal gatherings when hymns are announced, they are to be *SUNG*, not used.

* * *

Westminster. Often pronounced with a superfluous "i" as *WEST-min-is-ter*. The derivation of "minster" is Anglo Saxon, *mynster*, the church of a monastery, or a cathedral. The correct pronunciation, therefore, is *WEST-min-ster*.

* * *

Sovereign. Meaning: (1) supreme; highest; and (2) a British gold coin. Authorities permit either the short "o" or the short "u" in the first syllable. However, it is more common to use the short "o" sound in referring to the coin, and the short "u" otherwise. Therefore, usage calls for: "the *SUV-er-in-ti* of God"; "the *SUV-er-in* will."



According to the *Liverpool Mercury*, the following letter, written in Italian, was sent to the finance committee of the Liverpool City Corporation, when it was about to elect a successor to Mr. Best, one of the truly great organists:

For many years I have been grinding an organ in the streets of Liverpool, and am a ratepayer. I am becoming tired of outdoor work, and would like some inside occupation. Hence my application. The mechanism of the instrument could be altered to suit my style of playing, that is the rotary style, which is essentially popular. Your humble servant."

Odd Experiences

(From page 53)



4) Church Treasurer informs Pastor Smith collections are bad. Can't meet bills.



5) Learning folks think he is responsible for low ebb of church efforts. Pastor Smith's morale is below par. Decides to tell Mrs. Smith to "pack the suitcase."

(Turn to next page)

A Reminder to Pray for the Boys

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THE ILLUSTRATOR

Myerstown, Pa.

Odd Experiences

(From page 55)



6) Friend wife solves the problem. Tells hubby to follow example of successful ministers. Start a Parish Paper and have it printed by The National Religious Press.



7) Smith finds business men friendly when he solicits advertising. Concludes contact with representative men of community will prove to be an asset to him and his church.



8) Receives first issue of Parish Paper from The National Religious Press, Grand Rapids, Michigan. Surprised at splendid appearance. Wonders how can they do it at such low prices.

(Turn to next page)

Dedication of Church School Teachers

The following service of dedication was used in the First Congregational Church, St. Johns, Michigan. It was arranged by the minister, William R. Catton.

MINISTER: The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

TEACHERS: The statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes.

MINISTER: And ye shall teach them unto your children, speaking of them when thou sittest in thine house and when thou walkest by the way; when thou liest down and when thou risest up.

TEACHERS: Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

MINISTER: Officers and Teachers of the Sunday School. You have been chosen by this church to be the chief workers of the church for the religious instruction of the children and young people of our number. This is a solemn responsibility. You have been asked to undertake it because you have been thought to be, of all the men and women of the church, those best able to discharge it. Do you accept this charge?

TEACHERS: We do, and by God's help we will labor diligently to be worthy of this trust and faithfully to do this work.

MINISTER: Will you undertake to be loyal and zealous servants of the church and of our Lord in doing this work? Will you be regular in attendance, diligent in preparation? Will you labor so to comport yourself before those who wait upon you for their religious leadership that they may come to know you as friend and counsellor and may be led to a fuller knowledge of God's word and a better understanding of His way of life?

TEACHERS: All this we promise, and with God's help we will earnestly endeavor to do His will.

MINISTER: In the name of the church, then, I hereby dedicate you to service as the officers and teachers of the Sunday School of the First Congregational Church of St. Johns. You have been called to a great responsibility. You have also been called to a happy privilege. You are to be teachers and friends of our young people. They will remember you in love and gratitude throughout their lives. The church is grateful for your devotion. You will

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Many types of office machines have been discontinued for the duration. The items below have been put in good condition. They will give satisfactory service and may be purchased without priority rating.

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rejoice in doing God's work. May His spirit guide you and His richest blessing be upon you, now and henceforth.

Odd Experiences

(From page 56)



- 9) Deacon Jones reports church doing nicely. Many newcomers of services. Better collections. Tells Smith the Board voted to increase his salary. Smith realizes Parish Paper idea works.



- 10) Ladies' Aid president informs Smith that church building is too small to take care of the crowds. Everybody talking about the parish paper and a new building.



- 11) Smith is leaving a community mass meeting where he was the principle speaker. Feels that he is a real leader.

BRONZE TAKEN FOR PRIORITIES, BUT CHURCHES CAN GET PLASTIC PLAQUES

Despite War Production Board priorities on bronze, American churches will still be able to have memorial plaques made during the war, owing to the ingenuity of the United States Bronze Sign Company, Incorporated, of 570 Broadway, New York, which has been doing experimental work in plastics. Even before Pearl Harbor, as the growing defense program of the United States decreased the available supply of metals, David Klein, president of the firm, began thinking of metal substitutes for his products. When the war came and the United States Government requisitioned all the available bronze to make parts for machine guns, tanks and bronze plates on war equipment, United States Bronze under Mr. Klein's leadership began to develop the use of plastic, which has been called "the metal of the future."

Ninety per cent of the firm's facilities are used in casting and fabricating metal articles for the government war effort. The other ten per cent is for churches and institutions. Today, with men pouring into all branches of the armed forces from every organized group in the nation, the demand for Victory Honor Roll Plaques is great and, as in the past, churches desire and need tablets and wall plaques for a variety of purposes, to memorialize donors and gifts in honor of deceased relatives. Obviously, with the limited supply of bronze, churches cannot secure such tablets in real bronze.

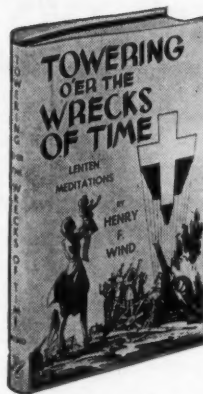
But in Anno Domini, 1942, American churches are beginning to use plaques and tablets of the special plastic developed by United States Bronze Sign Company. It looks almost exactly like real bronze. It comes in a variety of other finishes. Best of all, it fills the present need without interfering with our government's war plans.

After the war, when bronze again becomes available for peacetime purposes, these molded tablets of an emergency era may be cast in bronze to increase their durability. Meanwhile, a handsome looking plate, made of the new plastic and mounted on walnut, may be had for as little as \$25.00. There is space for as many as thirty-six names and plates are supplied as needed. Name plates cost fifty cents each. Preview designs are submitted by the firm without charge if prospective customers will submit specifications.

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Inquiries Welcomed

Editorials

(From page 7)

acteristics. It is as reactionary as it is old.

This attitude of blinding the eyes, hiding the head, presenting the rear end to the world, is neither attractive nor appealing. Worse than this, it is actually an obstacle in the way of progress. In effect, it says: New situations will be ignored. Facts are not to be considered if they involve any change on our part. New light is not wanted. No one can tell us anything which we do not like to hear.

This is not an attitude of intelligence. It is the reply of ignorance. It is not a plea to understand; but a plan to evade. There is nothing to commend it; and much is to be said against it. To refuse to use our powers is to prefer paralysis (though it is temporary) to honest fact finding, inquiry to know what is needed, and how these needs can be met.

The animal is not able to reason about facts. But to find a human, who is endowed with brains capable of reasoning, who acts this way is humiliating under any circumstances. It is a return to a lower scale of life. It degenerates to the animal level, perhaps even to the vegetable level, for it means: We will do nothing about the situation confronting us, no matter how important the fact may be. Factors we do not like will be treated as though they do not exist. To deal with an illness like pneumonia, or a tumor, would be regarded as tragic! In other situations is it not equally tragic?

What a lot such people miss. There is not for them any joy in discovering a new way of doing their work—or a better way. The satisfaction of knowing that they are acting intelligently and purposefully is not theirs. They go without the joy which might come to them in knowing that they are doing something which will commend itself to those who follow them. Ignorance can never be capitalized. Facing the facts is always an asset.

When an official board or a church takes this attitude only a spiritual miracle can save the situation. Thank God for such miracles. Men can change their minds;—by the renewing of their minds—they can welcome what they once despised or rejected. This is not only possible, it is actually happening. New ideas are coming as God opens sincere but closed minds to new aspects of truth, or to new methods of applying truth to church procedures. When this takes place there is a new experience of fellowship in the church and progress is recorded.

Today the ostrich attitude is definitely outmoded. It is dead as the Dodo. Amidst the

clash of arms the "head in the sand" posture is doomed. As old moulds and hardened forms are mashed, new advances with greater progress are possible, for truth tested in the fierce fires of experience through methods which have proved their worth. The ostrich attitude cannot pass the searching examinations characteristic of our day.

James F. Riggs.

The Half Breed

THE half-breed, Mulatto or Eurasian, is a lonesome soul. He is accepted by neither race which has parented him. Nor is he sufficiently strong to create a new race of men. He floats in between two worlds, with plenty of freedom but short on fellowship.

The clergyman who leaves the pulpit for ministry, to a degree, shares this loneliness. He has left a profession and never is fully taken into the confidence of his brother ministers; nor is he able to be fully accepted by business. The mark of the church is upon him. The church stamps well those whom she trains.

At times there is a tremendous pressure upon the individual to demit the profession. Just beyond, he thinks, is freedom from irksome tasks. Probably he is right in that. But the decision should be made with deliberation. When he cuts loose from the church for another calling he will become a half-breed. He will gain freedom of action, an understanding of human nature and a new appreciation of human motivation.

But he will have the loneliness of the outcast.

HOW TO PRONOUNCE AFRICA WAR NAMES

AGADIR: Ah-gah-DEER (hard G).

AIN TEMOUCHENT: Ain-Teh-moo-SHAN.

ALGIERS: ALL-ZHEERS (soft G).

BONE: Bown.

BOU SFER: Boo SFAIR.

BOO SNIKA: Boo ZNEE-kah.

CAP MATIFOU: Cahp Mah-tee-FOO.

CASABLANCA: Cahsa-BLAHN-ka.

DUBLINEAU: Doo-blee-NOH.

FEDHALA: Fay-dah-LAH.

FORT SIHT: Fort Seat.

KENITRA: Kay-NEE-trah.

LES TREMBLES: Lay Trahmbl.

MARRAKECH: Mah-rah-KESH.

MEHDIA: May-dee-AH.

MOGADOR: Moh-gah-DOHR.

PERREGAUX: Peh-ra-GO.

RABAT: Rah-BAH.

SFAX: Sfax.

SIDI FERRUCH: SEE-dee Fay-roohk.

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To Be Published July 1, 1943

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No. 5	1000 names	9.75	5.75	4.00	309
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CHURCH MANAGEMENT

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